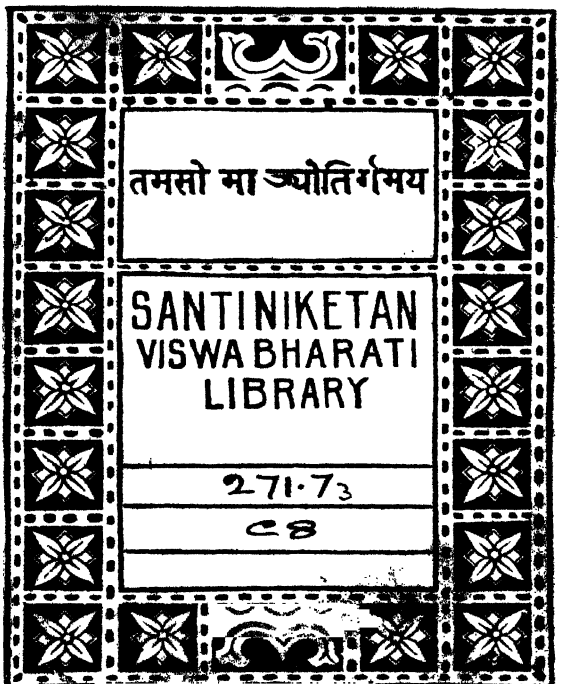

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The Indian Church Commentaries
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THE
SECOND EPISTLE TO THE CORINTHIANS

The Indian Church Commentaries

THE SECOND EPISTLE TO THE CORINTHIANS

BY THE

Rev. ARTHUR CROSTHWAITE, B.A.

The Society for the Propagation of the Gospel.
United Provinces, India

Madras
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1916

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TO
MY FATHER

GENERAL PREFACE

BY THE

BISHOP OF LAHORE

A FEW words of introduction are necessary to explain the general purpose of this series of Commentaries. The work was commenced under the general supervision of the Bishop of Rangoon and myself, acting as a Committee appointed in accordance with a Resolution of the Synod of Indian Bishops which met in 1900. Subsequently, with the sanction of the Metropolitan, the Rev. C. F. Andrews, of the Cambridge Brotherhood, Delhi, was appointed General Editor. The work of revision before publication is being left mainly in his hands, but a general Episcopal supervision of the work will still be maintained.

It is hoped that these Commentaries, while presenting a direct and scholarly interpretation of the New Testament, based upon the work of the great English Commentators, will, at the same time, contain such references to Eastern religious thought and life as may make them serviceable to both

Christian and non-Christian. The series will, in due course, if funds permit, be translated into the leading Indian Vernaculars. It is inevitable that in the interpretation of the New Testament there will be differences of opinion, and it has seemed best to allow these differences to appear in the series rather than to aim at a colourless uniformity. The final responsibility for the views taken of particular passages will rest with the individual contributors.

The thanks of the Synod Committee are given to the Editors of the Cambridge Bible for Colleges and Schools for their kind permission to quote freely from that Series, and also to the Cambridge University Press and the Delegates of the Oxford University Press for a similar permission to use the text of the English Revised Version in this volume.

G. A. LAHORE.

BISHOPSBOURNE,
LAHORE.

NOTE.—Since this General Preface was written Mr. Andrews has resigned the position of General Editor.

AUTHOR'S PREFACE

BISHOP WESTCOTT of Durham wrote in his *Lessons from work* (p. 65) 'The thoughts by which other religions live are seen in Christianity as facts of human history.' It has been my aim—I am deeply conscious how far short of it I have fallen—to illustrate this truth in what follows, by the interpretation of one of St. Paul's epistles in the light of Indian religious thought, ancient and modern.

What I have written is the result of careful and independent study of the Epistle itself, and of the perusal of the work of other writers on it and on the life and teaching of St. Paul. To such I acknowledge gratefully my indebtedness. Among other Commentaries on the Epistle I have read with profit that in the Cambridge Bible for Colleges and Schools. I have not, however, availed myself of the permission kindly given by the Editors of that Series to quote freely from it.

The whole of the Commentary has been read through by the Bishop of Tinnevelly, the Rev. J. B. Frank and Mr. C. F. Andrews, to all of whom I am deeply indebted for helpful criticisms and suggestions.

ARTHUR CROSTHWAITE.

MORADABAD,
January, 1916.

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INTRODUCTION

AUTHORSHIP

IN 2 Corinthians we have a letter the Pauline authorship of which is acknowledged by all sober criticism. While the quotations from 1 Corinthians in the earliest Christian writings are very numerous, the references to 2 Corinthians are comparatively rare. This is natural as the letter is far more personal in tone. It is possible that it did not pass into general circulation so soon as the first Epistle. Polycarp, however, quotes iv. 14 (ad Phil. ii. 4), and apparently viii. 21 (ad Phil. vi. 1), and the letter of Diognetus (v. 8) shows a knowledge of vi. 8–10 and x. 3. In later writers references are abundant. But though the external evidence is weaker than in some cases, it is sufficient and the style is throughout so characteristic of St. Paul, and there are so many allusions, complicated indeed but most natural, to the events of his life, that there can be no doubt that the letter was written by him.

PLACE OF WRITING

It was despatched from Macedonia when St. Paul was on his way from Ephesus to visit Corinth (ii. 13; vii. 5; xii. 14; xiii. 1).

DATE

The date of the Epistle depends upon the chronology of St. Paul's life as a whole, and it is impossible to

enter upon so large a subject here. The most probable date is perhaps the autumn of A.D. 55[1], 1 Corinthians having been sent in the spring of the same year.

CORINTH

Corinth was, owing to its geographical position, a city of great importance, considerable wealth and cosmopolitan population.

Standing as it did on a narrow isthmus and on the main route from the eastern parts of the Empire to Rome, through it passed of necessity much of the traffic and trade of the western world. It was known by the ancients both as 'the bridge of the world' and as 'the door of the Peloponnese'. In those days of small ships and imperfect navigation, long journeys by sea were avoided when possible; and so, to escape the dangerous and tedious voyage round the south of Greece, many vessels carrying merchandise and passengers put into the two ports of Corinth, into Cenchreae when going west and into Lechaeum going east. The smaller ships were dragged bodily across the isthmus by a made route, while the larger ones disembarked freight and passengers for transfer to ships on the other side. Similarly all the traffic by land between north and south and vice versa of necessity passed through the city. Consequently it grew rich, and as early as the days of Homer, it was known as 'wealthy Corinth'. In addition to what it gained from trade dues were levied both from those who

[1] See Sanday and Turner in *Ency. Bib.*, Ramsay (*D.B.*) gives A.D. 56 and Lightfoot and Robertson (*D.B.*) A.D. 57.

crossed the isthmus from sea to sea and from those who entered the Peloponnese by land. It had indeed its fluctuations of fortune. In 146 B.C. it was sacked and destroyed by the Roman Consul Lucius Mummius, but a hundred years later it was refounded and made into a Roman Colony by Julius Caesar, and in St. Paul's day it was the capital of the Roman Province of Achaia. As a result of these circumstances it had a mixed population, composed of the descendants of the original Roman colonists, Roman officials, the native Greek inhabitants, Jews in large numbers, which must have been swelled by many of those whom Claudius had banished from Rome (Acts xviii. 2), and doubtless men of many other nationalities attracted by its trade. With so cosmopolitan a population it is not surprising that the city stood in ill repute morally. It was a centre for the licentious worship of Aphrodite, connected with which were great numbers of *hierodouloi*, who, like the *Devadāsins* of South India, lived lives of vice in devotion to the goddess. Corinth was indeed proverbial for its wickedness[1] throughout the Roman world, being notorious for 'abysmal profligacy.'

The character of the Church reflected that of the city. None of the churches which he founded caused St. Paul so much anxiety as this, both on moral grounds and because of its undisciplined spirit. Its members were drawn from the various sections of the population. That the Roman element was large is indicated by the

[1] *Romans*, with its terrible indictment of heathen wickedness (i. 18 to end), was written at Corinth.

many Roman names of Corinthian Christians which have been preserved to us: viz. Gaius (1 Cor. i. 14), Fortunatus, Achaicus (1 Cor. xvi. 17), Tertius Lucius (Rom. xvi. 21,22), Quartus (Rom. xvi. 23) and Titius Justus (Acts xviii. 7). Converts seem to have been drawn chiefly from the Gentiles of the poorer classes (Acts xviii. 8; 1 Cor. i. 26; vi. 11; xii. 2), but there were some of better standing, such as Erastus, the treasurer of the city, and Gaius described by St. Paul as 'my host and of the whole Church' (Rom. xvi. 24), and perhaps Chloe and Stephanas (1 Cor. i. 11, 16).

Among the Jewish converts was Crispus, the ruler of the synagogue, with all his house (Acts xviii. 8), and the fact that the Judaizing movement, which attempted to force upon all Gentile converts the observance of the Mosaic Law, caused St. Paul so much trouble at Corinth, suggests that when those who were its propogandists arrived there, they found in the Church a number of their own fellow-countrymen to support them and further their designs.

THE JUDAIZERS

For the understanding of the Epistle it is necessary to trace shortly the growth of the Judaizing movement in the early Church.

Though the commission given by our Lord to His disciples at the time of His ascension was world-wide (Acts i. 8; cp. Matt. xxviii. 19), yet at first in Jerusalem the Gospel was preached to Jews only. Those mentioned in Acts vi. 1 are not Greeks (A.V.) but Hellenists, i.e. Jews who had lived outside the Holy Land and adopted

many Greek customs. The Ethiopian eunuch, baptized by Philip (Acts viii. 26), was a proselyte. It was St. Stephen who for the first time made it clear that Christianity was to be no mere sect of Judaism, tied to a local sanctuary, but a world-wide religion, untrammelled by Jewish fetters. This teaching led to his martyrdom, which committed the Church to his doctrine. Then followed St. Peter's vision and the conversion and baptism of Cornelius and his Gentile companions (Acts x). Yet all the implications of this do not seem to have been grasped at once. Nor did those who were scattered abroad by the persecution which immediately followed St. Stephen's death at once appreciate the full meaning of his message, for they continued to preach to Jews only (xi. 19). Yet there were some who had belonged to one of the very synagogues the members of which had opposed him, the synagogue of the Cyrenians (vi. 9), who understood him, were convinced, and had the courage to put his teaching into practice by preaching to the Greeks also (xi. 20). When this became known at Jerusalem Barnabas was sent down by the Church there—the fact that he was sent shows that some were inclined to disapprove—to enquire into the matter. On arrival he fully endorsed what had been done, and seeing that for this new movement an able leader was needed, he summoned St. Paul from Tarsus (xi. 25) as one whose tragic connexion with St. Stephen had fitted him for such a post. It now became evident to the outside public that Christianity was not merely a form of Judaism, and the Christians received their distinctive name (xi. 26).

On St. Paul's first missionary journey it at once became clear that Gentiles were to be freely evangelized. In Cyprus Surgius Paulus the Roman proconsol was won, and it is indicative that St. Paul was specially anxious to approach Gentiles, that he now dropped his Jewish name Saul, and began to use his Roman one Paul (xiii. 9). It has been suggested [1] that it was because he was shy of what Jewish scruples led him to regard as too liberal a policy that St. Mark at this point returned to Jerusalem (xiii. 13). If that is so St. Paul's unwillingness on a later occasion to take him with them when he was prepared to go (xv. 37f.), is explained. One who had wavered on what the Apostle knew to be a vital question would, he felt, be a source of weakness. [2] As St. Paul and Barnabas proceeded on their journey it became evident that their sympathetic attitude towards the Gentiles caused great offence to the Jews to whom they preached, and everywhere, as soon as their position was manifest, Jewish opposition became violent (xiii. 45; xiv. 4ff.; cp. 2 Cor. xi. 24, 26), and on one occasion looked like costing St. Paul his life (xiv. 19). News of these events no doubt soon reached Judæa and when St. Paul and Barnabas returned to Antioch the Judaizing section of the Church made a determined attempt to close all doors into it except that of Judaism (xv. 1). The dispute waxed hot and St. Paul and Barnabas and representatives of the local Church carried the question

[1] By Ramsay.

[2] In Col. iv. 11 St. Mark is spoken of as 'of the circumcision'. We find him with St. Paul again as a valued fellow-worker later in his ministry (Col. iv. 10; 2 Tim. iv. 11; Philem. 24).

to Jerusalem for decision by the Apostles. Here the Judaizers were again in evidence, especially those of Pharasaic origin, and insisted that all Christians must be circumcised and keep the Law of Moses (xv. 5). The Apostles and elders, however, after deliberation took the more liberal view (xv. 6ff.), and in a letter addressed to the churches endorsed the action of St. Paul and Barnabas, giving full liberty of entrance to the Church to all Gentiles, but recommending, out of consideration for Jewish prejudice, with which St. James at least probably sympathized (Gal. ii. 12), abstention from things sacrificed to idols, and from blood, and from things strangled, and from the fornication which was a common accompaniment of idolatrous worship (xv. 29).

In this way the reactionary party among the Jewish Christians were for a time silenced, but the Epistle to the Galatians shows that it was not for long. We do not know for certain whether the conflict between St. Peter and St. Paul over this matter, described in Gal. ii. 11ff., took place before or after the council at Jerusalem; but it seems probable that Prof. Ramsay is right in his view that it took place before, and that the 'certain' who 'came from James' (Gal. ii. 12) are those referred to in Acts xv. 1, 24. In that case, though St. Luke does not mention it, St. Peter was at Antioch when the Judaizers of Acts xv. 1 arrived, and, convinced for the moment by their arguments, not only ceased to eat with the Gentiles, but fell in with the Judaizers' view that Gentile Christians must observe the Jewish Law (Gal. ii. 14). Barnabas too wavered, and for the moment

St. Paul stood alone for the cause of Christian liberty. Had he not prevailed Christianity must have sunk into a mere Jewish sect! St. Peter's defection, however, was only momentary, and, convinced by St. Paul's arguments, he nobly supported him at the ensuing council at Jerusalem.

It is clear, however, that though the Jewish Christians at the time acquiesced in the decision of their leaders, many of them did not at heart agree, and Galatians proves that some of these set to work to undermine St. Paul's influence in the churches he had founded, and to bring those he had baptized under the yoke of the Jewish Law (Gal. ii. 4; ii. 21; iii. 2; iv. 9, 21; v. 1). It is clear that they met with a good deal of success. They 'bewitched' the Galatians (iii. 1), and won away their allegiance from St. Paul, whose authority they disputed (i. 6). The Apostle condemns them in no measured terms. They are 'false brethren' who pervert the Gospel, and he roundly anathematizes them (i. 6, 7, 8), and bids the Galatians claim the full Christian freedom he has brought them (iv. 31; v. 1, 13, 18) and their place in the spiritual Israel (iii. 29; vi. 16). In defence of his authority he shows that so far from being inferior to the other Apostles, and dependent upon them for the message he delivers, he had on one occasion stood alone in opposition to their leader, in guarding the fulness of the truth; and that his Gospel was not derived from them but direct from Christ Himself, who still lives in and speaks through him (i. 16; ii. 20).

When 1 Corinthians was written the Jewish leaven had already begun to work at Corinth. Factions had

arisen, one of which named itself after St. Peter and another after Christ (i. 12). There were some who viewed St. Paul critically (iv. 3), while they were themselves inflated with pride (iv. 18). They questioned his right to call himself an apostle and to act independently of others (ix. 1), and seem to have suggested that his unwillingness to accept financial support arose from consciousness of the insecurity of his position (ix. 6). He fears lest upon the solid foundation he had laid others should raise a worthless superstructure (iii. 12f.), or even 'destroy the temple of God' (iii. 17).

2 Corinthians is full of indications that his fears had been more than justified. The Church at Corinth had passed through an acute crisis, brought on by Judaizers who had come from elsewhere (xi. 4), bringing letters of introduction (iii. 1). They may, perhaps, have followed him from Galatia. His authority had been for a time entirely undermined by his opponents, someone very closely connected with him insulted (see notes on ii. 5; vii. 12), and, in place of the Christianity taught by him, a Gospel of a very different complexion offered to and for a time accepted by the Corinthians (xi. 4).

His adversaries claimed to be 'Christ's', 'ministers of Christ', and 'apostles' (x. 7; xi. 13, 22; cp. 1 Cor. i. 12). We do not hear much of their insistence on the observance of the Jewish law, but that they did so is indicated by the fact that in ch. iii. St. Paul contrasts the Law with the Gospel and speaks of the *liberty* which is found where the Spirit of Christ is (iii. 17). We can gather from many passages in the Epistle, most of which certainly and all probably refer to them, that

they had been guilty of an attack both upon St. Paul's character and upon his authority. They have accused him of want of sincerity (i. 12), fickleness (i. 17), fleshly motives and duplicity (i. 12, 17; iv. 2; vi. 8), reckless folly (xi. 16), sending bullying letters containing threats which he dare not carry out (x. 9ff.), boasting (iii. 1), and dishonesty (vii. 2; viii. 19). Even embezzlement of Church funds seems to have been hinted at (xii. 16–18), while some used the weapon of ridicule and alleged that he was mad (v. 13; xi. 23). They denied his right to call himself an apostle (xi. 5; xii. 11–18), and seem to have claimed an authority superior to his, because either they or those whom they said they represented had known Christ 'after the flesh' (v. 16).

Is it surprising that St. Paul, attacked with such grossness and unfairness, and conscious that the machinations of these men had all but cost him the allegiance of the Corinthians and robbed their Church of what he felt to be the fulness of the truth, attacked them in return, with no lack of force and directness? They are 'false apostles' and 'ministers of Satan' (xi. 13–15), preaching 'another Jesus' and 'another Gospel' (xi. 4), boastful (vi. 4), deceitful (xi. 31), actuated by 'fleshly' motives (x. 2), blinded by worldliness (iv. 4), lording it over the Church (x. 8; xiii. 10; cp. i. 24), trafficing in the word of God (ii. 17; iv. 2) and looting the Corinthians (xi. 20; cp. Tit. i. 11).

It is not possible to be sure in what respects the Christ proclaimed by them was 'another Jesus' and their teaching 'another Gospel' (xi. 4); but what seems to have been their insistence on the importance of the

knowledge of Christ after the flesh, which presumably they claimed, suggest that they failed to appreciate the full spiritual significance of His life, death, resurrection and ascension and to realize His ever-abiding presence with His Church. To St. Paul, on the other hand, these latter were all-important. It was an exalted and indwelling Christ whom he preached, not merely one, however great, who had lived upon earth. It is significant that when, in later Epistles, he has been referring to the Judaizers, he often passes on at once to speak of these characteristics of his own message. This is so, for example, in Phil. iii. 7ff., 20f.; and in Col. iii. 1, in a passage following upon a detailed criticism of their teaching, he writes, 'If ye then were raised together with Christ seek the things which are above, where Christ is, seated on the right hand of God. Set your mind upon the things that are above, not upon the things that are upon the earth. For ye died, and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall ye also be manifested with Him in glory' (cp. Rom. viii. 1–18).

It should be remembered that Romans was written at Corinth during the visit which immediately followed the despatch of 2 Corinthians, and it no doubt contains many of the arguments with which St. Paul presented to the Corinthians during that visit the case against the Judaizers. Its perusal with this in mind helps to the understanding of our Epistle.

He was no doubt thinking of the Judaizers when he wrote, 'Now I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling,

contrary to the doctrine which ye learned, and turn away from them. For they that are such serve not our Lord, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent' (Rom. xvi. 17f.). The Church at Rome had so far, as the next verse shows, escaped contamination by the Judaizers, but St. Paul feared their arrival and influence.

ST. PAUL'S CONNEXION WITH CORINTH

The Epistle raises many complicated problems and the reconstruction of the order of the events which led up to it is by no means easy. When it was written St. Paul had already visited Corinth twice (xii. 14; xiii. 1), and in addition to 1 Corinthians had addressed to the Church at least one other letter (1 Cor. v. 9). Careful perusal of the text of 2 Corinthians leads to the conclusion that another Epistle has been lost to us. The one mentioned in ii. 3; vii. 8 has by many been assumed to be 1 Corinthians, but the study of the passages in which the references to it occur does not support this view, as the notes on them endeavour to show.

The following seems to be the most probable reconstruction of the events of St. Paul's connexion with Corinth. The reason for the conclusions arrived at on doubtful points will appear in the course of the commentary.

1. In A. D. 50 to 52[1] St. Paul paid his first visit to Corinth and founded the church there (Acts xviii. 1–18).

[1] The chronology is that of Sanday (*Ency. Bib.*). The reconstructions of Lightfoot (*Bib. Essays*), Sanday and Robertson (*D. B.*), which agree except in a few details, have been used.

He lodged with Aquila, a Jewish tent-maker lately come from Rome, and his wife Priscilla, and supported himself by his trade, preaching every Sabbath in the synagogue to the Jews and Gentile adherents. Soon after he had been joined by Silas and Timothy, who followed him from Macedonia, Jewish hostility drove him from the synagogue, in spite of the support of Crispus its ruler, who became a Christian with his whole house. He took refuge in the house of a Roman, Titius Justus, next door. This crisis was followed by many baptisms, and St. Paul, who had only intended to remain in the city for a short time, was encouraged by a vision to continue there, and stayed eighteen months. The opposition of the Jews did not decrease, but an attempt to compromise him with the Roman Government failed, and he remained for some time after his acquittal by Gallio. He eventually sailed from Cenchreae for Jerusalem *via* Ephesus.

2. During St. Paul's absence at Jerusalem Apollos, in response to an invitation from some Corinthian Christians who happened to be staying at Ephesus when Apollos was there,[1] visited Corinth (A. D. 53 to 54) (Acts xix. 1), and gained a following who, after his departure, formed themselves into a faction named after him (1 Cor. i. 12).

3. St. Paul returned to Ephesus in the summer of A. D. 52 (Acts xix. 1), and remained there till the summer of A.D. 55.

4. It was probably during this period that certain

[1] See additional note D on xi. 6.

Judaizing teachers arrived (2 Cor. xi. 4), most likely after the departure of Apollos; and as a result of their teaching factions began to form, and an anti-Pauline party came into being (1 Cor. i. 12).

5. A little later St. Paul paid his second visit from which he returned much depressed at the state of the Church (2 Cor. ii. 1). The Corinthians received during it a solemn warning that if they did not set their house in order St. Paul would do it for them, but disciplinary measures were not actually adopted (2 Cor. xiii. 2; cp. 1 Cor. iv. 21).

6. After his return he writes the lost letter of 1 Cor. v. 9, in which he rebukes disorders in the Church and announces the plan of 2 Cor. i. 16.

7. Members of the household of Chloe bring news of a disquieting nature from Corinth of the growth of faction in the Church (1 Cor. i. 11).

8. A little later Stephanas, Fortunatus and Achaicus arrive at Ephesus from Corinth (1 Cor. xvi. 17). The fact that the Apostle was 'refreshed in spirit' by them (1 Cor. xvi. 18) suggests that they may have brought the written or verbal communication which he seems to have received from the Church, asking his advice on various matters.

9. In answer to this communication and to correct a wrong impression left by the lost letter (1 Cor. v. 9ff.), St. Paul writes 1 Corinthians in the spring of A.D. 55, and sends it by the hand of two messengers, one of whom may have been Titus (2 Cor. xii. 18), who begins at this time the organization of the collection for the poor saints at Jerusalem (2 Cor. viii. 6). St. Paul announces

in the letter an impending visit from Timothy (xvi. 10).

10. By the time of Timothy's arrival the Judaizing party have gained ascendency in the church, and he, or somebody closely connected with the Apostle, is insulted and St. Paul's authority defied (see notes on 11. 5ff; vii. 8ff).

11. On hearing of this, perhaps from Timothy returned to Ephesus, St. Paul writes a second lost letter (2 Cor. ii. 3; vii. 8), full of burning indignation, demanding the punishment of the ring-leader in the revolt (2 Cor. ii. 5ff.; vii. 12), and sends it by the hand of Titus.

12. After the departure of Titus, St. Paul is filled with misgiving as to the effect of what he has written (2 Cor. vii. 8), and anxiety about the state of the Church. The worry causes a serious illness which brings him to death's door (2 Cor. i. 9). On recovery he leaves Ephesus for Macedonia, hoping to meet Titus, returning with news from Corinth, at Troas (2 Cor. ii. 12).

13. Not finding Titus at Troas, he presses on into Macedonia, where he is joined by him with news which relieves his anxiety (2 Cor. vii. 5). The Corinthians have repented, acknowledged again St. Paul's authority, and punished the offender.

14. 2 Corinthians is now written and sent by the hand of Titus and two others (2 Cor. viii. 17, 22). In it St. Paul expresses great thankfulness for the improved state of things at Corinth, but in x. 1–xiii. 10 speaks with great plainness and severity of those who have sown dissension in the Church and those who have

supported them, and insists that all traces of the evil must be purged out of the Church.

15. Shortly after this the Apostle visits Corinth for the third time, and during a stay of three months there (Acts xix. 21 ; xx. 3) writes the Epistle to the Romans.

The second visit has been placed by many scholars between 1 Corinthians and 2 Corinthians. This view,[1] however, involves St. Paul's having changed his mind three times, and it is difficult to see how, if this were so, he could be acquitted of the charge of fickleness, against which he defends himself in 2 Cor. i. 17. It seems better, therefore, to place it before 1 Corinthians as in the above scheme.

INTEGRITY

Some modern scholars have questioned the integrity of the Epistle. (*a*) On account of the apparent abruptness with which it is introduced, the section vi. 14–vii. 1 has been regarded as an interpolation, and by some thought to be part of the lost letter of 1 Cor. v. 9. The interpretation, however, of v. 20–vi. 10 adopted in the notes removes the abruptness and makes any such hypothesis unnecessary. (*b*) There is a sudden change of tone in the Epistle at x. 1. It has led some scholars to think that x. 1–xiii. 10 is not part of the same letter as the rest, and may be the letter referred to in ii. 3, vii. 8, in which case it was written before not after the first nine chapters. To this hypothesis there is what seems to be the fatal objection that in the letter of

[1] It is rejected by Lightfoot, Sanday and Robertson.

ii. 3 ; vii. 8 an *individual* offender was rebuked, but in x. 1—xiii. 10 there is no reference to any such *individual*. An attempt has been made in the notes to explain the sudden change in tone.

LESSONS FOR INDIA

Some of the problems and difficulties which confront the Church in India are very similar to those with which St. Paul deals in this Epistle. We have the same mixture of races, the same influx into the Church of many with a degraded past, the same strength of race-prejudice and danger of the caste spirit, and the same need for submission to divinely constituted authority for the sake of unity and for the guarding of the fulness and purity of the Faith. The Epistle also has an important bearing on much which has largely occupied Indian thought throughout the ages, such as the significance of suffering, the relation between the spiritual and the material, between God and men, and the place and character of asceticism in the spiritual life. These subjects will be dealt with at some length in the notes. The Spirit of Christ still guides His Church, but it needs ears tuned aright to hear His message. The effort to understand what it was to those in the early Church whose difficulties were in many ways like our own should help to give us these.

2 CORINTHIANS

CHAPTER 1

PAUL, an apostle of Christ Jesus through the 1
will of God, and Timothy [1] our brother, unto the
church of God which is at Corinth, [1] Gr. *the brother.*
with all the saints which are in the
whole of Achaia: Grace to you and peace from 2
God our Father and the Lord Jesus Christ.

1. Paul . . . God. Writing to the Corinthians who were inclined to dispute his authority St. Paul lays stress on his commission (cp. Gal. i. 1ff., 11ff.).

And Timothy our (Gk. the) brother. Timothy aided St. Paul in the founding of the Church at Corinth (i. 19; Acts xviii. 5), and was sent by him on a mission to the Church (1 Cor. xvi. 10).

With . . . Achaia. Achaia was the Roman province of South Greece. We know that there was a Church at Athens (Acts xvii. 34), and one at Cenchreae (Rom. xvi. 1), and probably there were scattered Christians in other cities.

2. Grace to you and peace. Under the influences of Christianity even the formalities of life acquire a new meaning and a new vitality. To the Christian

> Manners are not idle, but the fruit
> Of loyal nature and of noble mind.

3 Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies and God of all

So what was ordinarily a mere formality, the opening salutation of a letter, is transformed by St. Paul into an earnest prayer.

Also he combines the Greek greeting—grace, with the Hebrew one—peace, and both are enriched thereby. Peace without grace may be ignoble—mere *ārām*. True grace has as one of its fruits true peace. The Greek word, χάρις, includes beauty. No χάρις which does not issue in peace is satisfying. Mere loveliness of form may hide an aching heart. Thus the characteristic desires of different nations are satisfied by Christ more richly than they conceived possible. So will it be with India's longings. See additional notes on i. 20; iii. 17 and iv. 4.

From God . . . Christ. Several of our modern salutations contain God's name or are prayers; e.g. Goodbye, i.e. God be with you; Adieu, i.e. to God I commit you; Salām-alek, i.e. Peace be on you.

Here St. Paul, without the least hesitation, couples the Son's name with the Father's, implying thereby the position assigned to our Lord in early Christian thought.

3. Blessed . . . Christ (cp. Rom. xv. 6; Eph. i. 3; 1 Pet. i. 3). We have a revelation of God both as God and as Father in His relation to His Son (cp. John xx. 17). He is known through Him as both these as never before. There have been Indian teachers who have maintained the personality and even the Fatherhood of God, but how poor their conception beside ours of 'the God and Father of our Lord Jesus Christ.'

comfort; who comforteth us in all our affliction, 4
that we may be able to comfort them that are in
any affliction, through the comfort wherewith we
ourselves are comforted of God. For as the suffer- 5
ings of Christ abound unto us, even so our comfort

The Father . . . comfort. Not only the God of comfort but the God of *all* comfort. There is no true comfort save that which comes from Him.

God is presented as the Comforter in Isaiah (li. 12; lxvi. 12f.; cp. xl. 1).

4. Who . . . God (cp. Col. i. 24). St. Paul, looking back upon the troublous time through which he had just passed, sees that it has borne fruit in him in a deepened sympathy with the trials and sorrows of others. Sympathy, unlike pity, can only be felt by those who have themselves suffered. Such experience is a talent to be used.[1] This is one of the significances of suffering which is disregarded in the doctrine of Karma as usually stated. See Hogg's *Karma and Redemption*, pp. 88ff.

5. It is possible that some of St. Paul's opponents at Corinth pointed to his sufferings as a proof of God's anger against him. He here urges that on the contrary they were the means whereby God bestowed a rich blessing upon him and others.

Comfort is not a mere undoing of pain, but an enriching of life and strengthening of character (Matt. v. 4).

Here the 'so' and the 'as' do not simply introduce a comparison but define a degree. *In proportion as* we

[1] See additional note A at the end of the chapter.

6 also aboundeth through Christ. But whether we
be afflicted, it is for your comfort and salvation; or
whether we be comforted, it is for your comfort,
which worketh in the patient enduring of the same
7 sufferings which we also suffer: and our hope for
you is steadfast; knowing that, as ye are partakers

suffer with Christ we shall receive comfort through Him. The benefits of the redemption wrought by Christ are not mechanically transferred to man. They can be gained only by those who in some sense share His sufferings (iv. 10; Matt. x. 38f.; Luke xiv. 27; Phil. iii. 10; 1 Thess. iii. 3; 2 Tim. ii. 11f.). For the privilege of suffering see R. Tagore's *Gitanjali*, 52 and 55.

6. It is noticeable that while St. Paul speaks of his afflictions as issuing in the comfort and salvation of his disciples, he only mentions their comfort as the result of his being comforted. Joy has its fruit, but the richest blessings flow from sorrow. We may cheer others by our happiness, but we cannot rescue and redeem them save through bearing the cross (cp. 2 Tim. ii. 10).

7. No cross, no crown (cp. Acts xiv. 22). We are to distrust the broad and pleasant way (Matt. vii. 13). In Christ indeed we have peace, but in the world we have tribulation (John xvi. 33; cp. 1 Thess. i. 6; iii. 3; 2 Tim. iii. 12). St. Paul tells the Philippians that it has been *granted* them, i.e. given them as a special privilege, not only to believe on Christ, but also to suffer in His behalf (Phil. i. 29; cp. 1 Pet. i. 6–9; Rev. i. 9). Such thoughts are comforting to those who in India are called upon to suffer for the Faith.

of the sufferings, so also are ye of the comfort.
For we would not have you ignorant, brethren, 8
concerning our affliction which befell *us* in Asia,
that we were weighed down exceedingly, beyond
our power, insomuch that we despaired even of life: [2]yea, we ourselves 9
have had the [3]answer of death within
ourselves, that we should not trust in ourselves,

[2] Or, *but we ourselves.*
[3] Or, *sentence.*

8. Asia here is the Roman province of that name which occupied the West of Asia Minor.

Some have thought that the affliction referred to here was a serious illness which brought him to death's door (*vv.* 8, 9). But though sickness and probably persecution (Acts xix. 23ff.; cp. 1 Cor. xv. 32) may have been part of St. Paul's trouble, the context would seem to be most naturally explained on the assumption that his affliction was mainly the mental and spiritual distress caused by the moral evils existing in the Church at Corinth, and especially by the opposition to him and the flouting of his authority there, to which there are many allusions in the Epistle; for he goes on without a break to speak of these.

9. St. Paul learnt the lesson of God-ward confidence through the return of the Corinthians to their allegiance to him, and his recovery from the serious illness which anxiety had brought on. It had brought him to death's door.

Trusting in themselves was the besetting sin of the Pharisees (Luke xviii. 9), and St. Paul, who was one (Acts xxiii. 6; xxvi. 5; Phil. iii. 5), may have found it cling about him long after his conversion.

10 but in God which raiseth the dead: who delivered
us out of so great a death, and will deliver: on
whom we have [4] set our hope that he
11 will also still deliver us; ye also helping together on our behalf by your supplication; that, for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf.

[4] Some ancient authorities read *set our hope; and still he will deliver us.*

12 For our glorying is this, the testimony of our

10. In other places where St. Paul speaks of being 'delivered' it is, as here, out of the hands of men (2 Thess. iii. 2; 2 Tim. iii. 11; iv. 17; Rom. xv. 30f.; cp. Acts xii. 11).

11. Ye . . . supplication. St. Paul had a great sense of the need, and faith in the power, of intercessory prayer (Rom. i. 9f.; xii. 12; Eph. i. 16; iii. 14ff.; vi. 18f.; Phil. i. 4, 19; Col. i. 3, 9; iv. 3, 12; 1 Thess. i. 2; iii. 10; 2 Thess. i. 11f.; 1 Tim. ii. 1; v. 5; 2 Tim. i. 3; Philem. 4, 22). This seems to have been a matter in which he felt it to be of special value (Rom. xv. 30f.; 2 Thess. iii. 1f.; cp. Acts xii. 5, 11).

That . . . behalf. The Apostle regards the gathering of a choir who could join in a hymn of thanksgiving as the main gain of the offering up of the supplications. He conceives of man as created to sing God's praises. We are too apt, when we have prayed and been answered, to forget the thanks.

12. (Cp. Acts xx. 20, 27; xxiv. 16). The 'for' with which this new paragraph opens connects the sufferings to which St. Paul has been alluding with their main

conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God, we

cause, the opposition he had met with at Corinth and the accusations which had been brought against him. The connexion of thought seems to be as follows:—We are opposed and maligned by our opponents because we refuse to court popularity at the expense of truth. We care for nothing but the 'testimony of a good conscience.' Worldly wisdom would bid us pander to prejudice, use sophistries and appeal to man's baser motives. But we will not lower our standard below that required by the 'holiness and sincerity of God.'

St. Paul's conception of conscience deserves careful attention (Acts xxiii. 1; xxiv. 16; Rom. ii. 15; ix. 1; xiii. 5; 1 Cor. viii. 7–10, 12; x. 25, 27ff.; 2 Cor. i. 12; iv. 2; v. 11; 1 Tim. i. 5, 19; iii. 9; iv. 2; Titus i. 15). A study of these passages shows that he conceives of it, not as the voice of God within, but as 'a faculty capable of reflecting the voice of God.'[1] This explains both why it is authoritative and why it needs development, education and cleansing, that it may reflect the voice of God aright. Many cases of *Satī* may have been prompted by conscience, yet the Christian knows that *Satī* was a crime.

The existence of conscience is recognized in Vālmīkī's *Rāmāyaṇa*.

> Fine are the laws which guide the good,
> Abstruse and hardly understood,
> Only the soul enthroned within
> The breast of each knows right from sin (iv. 18).

[1] Gore, *Epistle to the Romans*, ii. 207ff.

behaved ourselves in the world, and more abun-

The sincerity of God (cp. ii. 17; iv. 2). From these passages it would appear that St. Paul is by implication comparing his own method of teaching with that of some others, no doubt the members of the Judaizing party, who followed him about and subverted his teaching (cp. x. 2ff.). It was their activities which led to the writing of the Epistle to the Galatians.

In sincerity as in other things we are to be perfect as our Heavenly Father is perfect (Matt. v. 48). There must be no compromise in matters of principle. St. Paul, for example, may have been urged to recommend circumcision to his Gentile converts. 'Fleshly wisdom' would argue that it was purely formal—a matter of no importance—and would conciliate the Jews. But the 'sincerity of God' will not allow the Apostle to act in this way; for the necessity of it for those who would enter the Christian Church must be denied to safeguard the universality of the Gospel. He will not seek a fallacious unity by such a compromise. Nor must we. For the healing of the 'unhappy divisions' among Christians we must aim at something better; 'not compromise for the sake of peace but comprehension for the sake of life and work.'

Again the 'sincerity of God' forbids the lowering in any way of the standard of self-surrender demanded by Christianity. God requires difficult things of men. We must demand them of ourselves and others.

St. Paul avoided 'fleshly wisdom' not in his words only but in his behaviour. So must we. 'Fleshly

dantly to you-ward. For we write none other 13
things unto you, than what ye read or even ac-
knowledge, and I hope ye will acknowledge unto
the end: as also ye did acknowledge us in part, 14
that we are your glorying, even as ye also are ours,
in the day of our Lord Jesus.

wisdom' may sanction the baptism of men uninstructed or of doubtful sincerity. But such a proceeding is surely not in accordance with the 'sincerity of God'. This also would condemn the keeping in the background of Christian teaching and influence in a Mission School, College or non-Christian Hostel, lest the public should be frightened, a course which 'fleshly wisdom' might approve.

13. These words make it clear that St. Paul had been accused of insincerity. He had written one thing and meant another. This he indignantly denies. His words are to be taken at their face value. His opponents declare that he is seeking an authority over the Corinthians greater than that he has previously claimed. This is not so, and they know that it is not. The letter alluded to is not 1 Cor. but the painful letter written when the Apostle heard that his authority had been defied. See note on ii. 3.

And I hope . . . unto the end. There is a note of anxiety here. St. Paul is not sure that all the malcontents have been finally silenced.

14. As . . . in part. These words are gently reproachful. There were some at Corinth, as becomes plain later (Chs. X, XI), who had been far from loyal to St. Paul.

15 And in this confidence I was minded to come
[5] Or, *grace*.
16 Some ancient authorities read *joy*.
before unto you, that ye might have a second [5] benefit; and by you to pass into Macedonia, and again from Macedonia to come unto you, and of you to be set

that . . . Jesus. St. Paul's apostolic rank entitles him to an affectionate respect, which, he feels, he has not always received, though he has given the like freely to those to whom he ministers. Such loyal devotion to be permanent must be mutual. Its maintainance is essential to healthy Church life.

In the day of the Lord Jesus. Cp. 1 Cor. i. 8; Phil. ii. 16; iv. 1; 1 Thess. ii. 19f.

15. And in this confidence, i.e. in confidence of being acknowledged. It is with the disciple as with his Master (Matt. xiii. 58; xvii. 20; Mark ix. 23f.), he can bestow no benefit except where there is faith.

I . . . benefit. That is to say St. Paul's original intention, announced perhaps in the Epistle alluded to in 1 Cor. v. 9, had been to visit Corinth twice, on the way to and from Macedonia, as explained in the next verse.

16. In 1 Cor. xvi. 5ff. he tells the Corinthians that he has abandoned the plan mentioned in this verse and gives reasons for having done so. He gives now (i. 23ff.) another reason which it was not necessary to mention till Titus brought word that his failure to come when they expected him was attributed by some to the cooling of his affection for them.

St. Paul 'purposed in the spirit to pass through Macedonia' and then changed his mind (Acts xix. 21).

forward on my journey unto Judæa. When I **17**
therefore was thus minded, did I shew fickleness?
or the things that I purpose, do I purpose according
to the flesh, that with me there should be the yea
yea and the nay nay? But as God is faithful, **18**

This indicates that the guidance of the Spirit is not so much dictation of what to do, as a general quickening of the power of judgement. Dictation would be independent of data; a quickened judgement is not, and may without inconsistency change[1] its verdict with altered circumstances. This action of the Holy Spirit in the direction of the affairs of private life is analogous to His action on the prophets. Just as He does not supersede but illumines and invigorates the judgement, so He does not annihilate the personality of the prophet, but speaks through it.

> For every fiery prophet of old times,
> And all the sacred madness of the bard,
> When God made music through them, could but speak
> His music by the framework and the chord.

See also note on iv. 7.

17. St. Paul's defence shows that the charge of fickleness had been brought against him.

'The flesh' in St. Paul is the seat of man's lower nature (Rom. vii. 18ff.).

18. But as God is faithful. As the Christian's sincerity is to be a 'sincerity of God', so his fidelity is to be modelled on nothing lower than that of God.

[1] See additional note B at the end of the chapter.

19 our word toward you is not yea and nay. For the
Son of God, Jesus Christ, who was preached among
[6] Gr. *through.* you [6] by us, *even* by me and Silvanus
and Timothy, was not yea and nay,
20 but in him is yea. For how many soever be the
promises of God, in him is the yea: wherefore also

19. Our Lord's full title is probably here used by St. Paul of set purpose. He speaks as Him as Son of God—one who replenishes the springs of human life with the Divine life; as Jesus—One who through His perfect humanity is so united with man that it is possible for Him to do so. For, as in life on a lower plane slovenliness is often due to poor health and the resultant want of animation, so in the intellectual and spiritual life infirmity of moral purpose is due to the ebbing low of the spring of our inward life. Jesus the Son of God strengthens us with power 'in the inward man' (Eph. iii. 16), and so braces the whole moral being and overcomes indecision and vacillation. Again, as Christ our Lord is the pledge of God's faithfulness, as the next verse brings out.

20. (Cp. Rom. i. 2; xv. 8; Gal. iii. 22, 29; Eph. iii. 6). The promises of God, made throughout many ages, have found their fulfilment in Christ. St. Paul is no doubt thinking mainly of the promises contained in the Jewish Scriptures, but the same is true of those latent in the hopes with which He has filled the hearts of men of all lands. [1]

[1] See additional note C at the end of the chapter.

through him is the Amen, unto the glory of God through us. Now he that stablisheth us with you [7] in Christ, and anointed us, is God; [8] who also sealed us, 21 22

[7] Gr. *into.*
[8] Or, *seeing that he both sealed us.*

The thought of the second half of the verse seems to be that as Christ's life upon earth was a demonstration of the faithfulness of God, since He fulfilled the promises of prophecy, so now the life of His body the Church continues to be a manifestation of the same, showing itself in the faithfulness of Christians, which redounds to the glory of God.

The Amen. See Isa. lxv. 16 (Marg.); cp. Rev. iii. 14.

21. Now he . . . is God. The thought is the same as in Phil. i. 6. God does not begin what He does not intend to carry to a successful issue. This is part of His consistency and faithfulness (v. 18). Again it is *into* (Marg.) not simply in Christ that we are established. Membership of His body gives the stability of, and implies an obligation to (Eph. iv. 25), faithfulness. Apostolic Communion and fellowship seem necessary to a true conception of the Christian Church.

22. (Cp. Acts xv. 8; Rom. viii. 23; Eph. i. 13; iv. 3; 1 John ii. 20, 27). The custom of anointing with oil at Confirmation sprang up early, though there is no clear evidence that it existed in the first age of the Church. Here St. Paul seems to separate the anointing (chrisma) from the sealing; and it is probable that the former refers to baptism, in which we are incorporated into Christ —the Anointed (Christos) (Acts x. 38), and the latter to Confirmation, which at first as a rule immediately

and gave *us* the earnest of the Spirit in our hearts.

followed it. The outpouring of the Holy Spirit at Confirmation seals us as God's and is also an assurance of a continuous supply.

An *earnest* is the money given at the time of a purchase as a pledge that the full amount will subsequently be paid. The word used corresponds exactly with the Urdu *bai'ānā*. Both parties, the buyer and the seller, are bound in honour to conclude the transaction. So in Confirmation God pledges Himself to supply and the boys and girls themselves to seek and receive the gift of the Holy Spirit in its fulness. The words of the Bishop at the time of the laying on of hands imply that the gift about to be bestowed is an earnest of what is to follow throughout life. 'Defend, O Lord, this Thy child with Thy Heavenly Grace, that he may continue Thine for ever, and *daily increase in Thy Holy Spirit more and more*, until he come unto Thy everlasting Kingdom.'

Confirmation has been called 'the layman's ordination,' and it is possible that here St. Paul, who has just been vindicating his apostolic authority, while thinking of the baptism and confirmation in which he and his converts alike had been consecrated to the ministry to which all Christians are called, had also in mind his own ordination to his special work and the gift of the Spirit which accompanied it, on which the authority which he claimed over the Corinthians depended (Acts xiii. 3f.; cp. 1 Tim. iv. 14; 2 Tim. i. 6).

But I call God for a witness upon my soul, **23**
that to spare you I forbare to come unto Corinth.
Not that we have lordship over your [9] Or, *your* **24**
faith, but are helpers of your joy: for *faith.*
by [9] faith ye stand.

23. (Cp. Gal. i. 20.) The words translated 'forbare to come' should be rendered 'came not yet.' The change of plan announced in 1 Cor. xvi. 5ff. has been defended above. He now explains why the promised visit (1 Cor. iv. 19; xvi. 5) has not yet been paid.

24. (Cp. iv. 5; Matt. xxiii. 8–11; 1 Pet. v. 2f.). The sense is, 'I am not anxious simply to enforce discipline, but rather to help you to recognize what is the foundation of true happiness for you. The joyousness of life depends upon a true relationship with God and this upon faith. The self-surrender of faith must be voluntary, and the enforcement of discipline, which my presence would have necessitated, would have imperilled this.'

ADDITIONAL NOTES

A

i. 4

Compare the following passage from *Thoughts of a Tertiary*.

'The mystery of innocent suffering—the "groaning of creation" —must indeed always be hidden from our eyes, but for ourselves cannot we believe that each hour of the body's pain, or the heart's desolation is a page in the lesson-book which the dear Master places in His children's hands, and that we shall find this lesson even here to be just what we needed for the comforting of others? And if so may we not believe that when we "are about our Father's business" in His house, sent forth to lay healing hands upon the wound of the world, we shall be the better equipped for this holy service by every pain of the body we have laid aside, every mood of heart-break or despondency passed through in our mortal day?'

B

i. 17

The virtue of fidelity to promises made has ranked high in India. Sivi, Dadhīchi, Bali,[1] Harischandra[2] and Rāma Chandra owe their fame mainly to having kept their word at the cost of great loss or suffering to themselves. Vālmīki's *Rāmāyana*, ii. 109 is a very fine exposition of the value of truth. Manu too extols truthfulness in witnesses, but it is to be feared that the value of his exhortations to it has been largely discounted by the exceptions which he legitimatizes. A man may give false evidence from pious motives—'such evidence they call the speech of the gods,'—or when his telling the truth will result in the death of one who is

[1] Tulsi Dās's *Rāmāyana*, vol. ii, p. 9; see Growse's note *ad loc.*

[2] Ibid., p. 29; Ibid.

not an outcaste, or to women, to the object of his desire, at marriage, for the sake of fodder for a cow or of fuel, or in order to show favour to a Brahman (viii. 103, 104, 112). This section of Manu (probably a late addition) represents a serious lowering of the moral standard compared with the standard of the *Rāmāyaṇa*.

C

i. 20

In Christ is the yea as fulfilling all God's promises made to the Jews. In Him it is no less because He satisfies the longings and attains the ideals of men of many lands. This thought is suggested by the marginal rendering of Isa. xxxv. 7: 'The mirage shall become a pool.'

A traveller is crossing one of the immense deserts of Arabia or Africa. He is weary with the heat and faint with thirst. Suddenly he sees before him on the horizon the clear waters of a lake, fringed with palm trees, which cast their cool shade upon the burning sand. He sees too the domes and minarets of a city on its shore. His spirits rise as he hurries towards it. Here he will find the rest and refreshment he so sorely needs. But as he draws near to it the vision fades from view, till there is nothing left but glowing sand, and he knows that he has seen the mirage. And through the disappointment of his hopes he becomes more thirsty, faint and weary than before.

The non-Christian religions of the world bear witness to men's longings and men's needs. For those who profess them also is the promise that in Christ the mirage shall become a pool. In Him is the yea. Men have repeatedly striven to find satisfaction and rest in what cannot permanently bring them. Yet God has implanted the desires, and it is His purpose to satisfy them in Christ.

India has had many mirages. The history of the religion of the Hindus shows, for instance, how ardent is the desire of men's hearts for a God to worship whom they can understand. One who is in some sense like themselves. In early days men elaborated profound philosophies about the nature of God, the world and man. But in these unlearned, simple folk could find no rest.

They could not in the least understand them. To meet their need they began to worship idols. In them they had gods whom they could see and comprehend. It was a true desire, yet they had gained but a mirage. For idolatry brought with it, as it always has done, low ideas of God, degrading superstitions and gross moral evils. Yet evil though idolatry is in India and elsewhere, the desire which men strive to satisfy through it, the longing for a revelation of God which will make Him real and intelligible to us, is a true desire. God has implanted it in us, and He has satisfied it in Jesus Christ. In Him the Hindu mirage has become a pool. For in Him God has revealed Himself in a way that the simplest can understand, though the comprehension of all He is transcends the wisdom of the wisest and the discernment of the most spiritual ![1]

Or take another example. The Hindu idea of the destined connexion of man with his fellow-men and with God finds expression in a myth which occurs in several of their sacred books. It is taught that when God created men, they were divided into four classes, the priests, the soldiers, the agriculturalists and the servile class. The priests issued from the head, the soldiers from the shoulders, the agriculturalists from the thighs, and the servile class from the feet of the Deity. Now strange and grotesque though the myth may appear, it contains great truths. It teaches that all men, whatever their position in life are united as members of one body, and that the bond of their union is their relationship with God. Now this myth has become the foundation of a rigid caste system, by which people are not united but separated. The vision of which the Hindu had seemed to catch a glimpse has proved to be a mirage. Yet the truth which it contains finds its adequate recognition and the possibility to which it witnessed its perfect fulfilment in Christ. 'In Him is the yea and through Him is the Amen.' Men were all created to be members of one body—the body of Christ; and it is through membership in that body that they find their true bond of union, not only with one another but

[1] See Tennyson's *In Memoriam*, xxxvi; also Rabindranath Tagore, *Gitanjali*, 11, read in the light of the Incarnation.

with God Himself. As St. Paul tells the Corinthians, 'As the body is one and hath many members, and all the members of the body, being many, are one body, so also is Christ. Now ye are the body of Christ and severally members thereof' (1 Cor. xii. 12, 27). In Christ again the Hindu mirage has become a pool.

Let us take one more instance. The Hindus believe that the Divine Being has not stood apart from the human race, but that from time to time, as needs have arisen, Vishṇu, the second person of the Hindu Triad, has become incarnate in various forms. Authorities differ as to the number of these incarnations, but they are most commonly reckoned as ten, viz. as a fish, a tortoise, a boar, a man-lion, a dwarf, Rāma-with-the-axe, Rāma Chandra, Kṛishṇa, Buddha and one yet to come. Now many strange and incredible myths have sprung up round the stories of these incarnations. Most of these doubtless have some hidden meaning, but as men become affected by western knowledge and education, they become incapable of believing that the absurd improbabilities connected with these stories can be regarded as history, and so their vision is found to be mirage. But let us examine these incarnations more carefully. Their order is worthy of note, for it corresponds roughly with the ascending scale of natural evolution. The fish—aquatic tribes; the tortoise—reptiles; the boar—mammals; the man-lion—the transition from the brute to the human being; Rāma-with-the-axe—man in the savage state; Rāma Chandra—one who represents manliness and moral excellence; Kṛishṇa—one who represents spirituality,[1] especially the qualities of wisdom and love; Buddha—one, the character of whose life was determined by a great renunciation, and who founded a missionary religion; and one yet to come, whose advent will bring a golden age. These ideas are suggestive of most important truths, and we may believe that they have retained their hold upon men, in spite of absurdities, because of the truths which they contain.

[1] I am not here concerned with the *character* of the spirituality and love of Kṛishṇa, which alas! as presented in the myths, is not on a high level.

For God has, as our Faith assures us, been progressively manifesting Himself through nature. He is immanent in and revealed through the whole of it. 'He was in the world and the world was made by Him.' As man's nature has developed, physically, intellectually, morally and spiritually, he has become more and more capable of apprehending the divine will and manifesting the divine life. And this process, as St. John tells us in the prologue of his Gospel, begun with creation and continued throughout all time, was crowned when the Word Himself 'became flesh and dwelt among us (and we beheld His glory, glory as of the only begotten from the Father), full of grace and truth.' Yet the process of manifestation, potentially complete in Jesus Christ, still continues in the world. Christ lives in and through His body the Church, 'the fulness of Him who all in all is being[1] fulfilled' (Eph. i. 23). In the Church we have an 'extension of the Incarnation.' The Church is fitted for its work by acts of self-renunciation, and is sent with God's message to all the world. There is too, we know, still a manifestation to come, which will inaugurate a golden age. The Hindu mirage in Christ has become a pool. Through Him is the amen.

Far and wide, though all un-knowing,
Pants for Thee each mortal breast:
Human tears for Thee are flowing,
Human hearts in Thee would rest;
Thirsting as for dews of even,
As the new-mown grass for rain,
Thee they seek as God of Heaven,
Thee as man for sinners slain.

The well-known saying of St. Augustine, 'Thou hast made me for Thyself and therefore my heart can find no rest until it rests in Thee', has found its echo in the words of a modern Indian poet.

'That I want Thee, only Thee,—let my heart repeat without end. All desires that distract me day and night are false and

[1] Westcott, Hort and Armitage Robinson all take the verb as passive.

empty to the core. As the night keeps hidden in its gloom the petition for light, even thus in the depth of my unconsciousness rings the cry—I want Thee, only Thee. As the storm seeks its end in peace when it strikes against peace with all its might, even thus my rebellion strikes against Thy love, and still its cry is—I want Thee, only Thee!' [1]

[1] Rabindranath Tagore, *Gitanjali*, 38.

CHAPTER II

1 [1]BUT I determined this for myself, that I would
[1] Some ancient authorities read *For*.
2 not come again to you with sorrow. For if I make you sorry, who then

1. (Cp. 1 Cor. iv. 21.) These words imply that a previous visit had been paid by St. Paul to Corinth in sorrow. Since this cannot have been the occasion on which he founded the Church, there must have been another unrecorded visit. This is also implied in xiii. 14 and xii. 1, according to the most obvious interpretation of those passages. The view taken by many scholars that it took place after the writing of 1 Corinthians is here rejected for reasons given in the Introduction (p. 16); and in the note on x. 1. We must therefore place it in the three years' stay at Ephesus and before the writing of 1 Corinthians. That Epistle reveals so much that was unsatisfactory in the moral condition of the Church, that the Apostle's depression during a visit to it is easily understood (see 1 Cor. ii. 3).

His present sorrow is due to the crisis in the Church to which he goes on to allude, and to which he returns in vii. 5ff. The language used is most simply explained on the assumption that the Apostle's authority had been defied, and possibly insulting language used of him or one of his emissaries, by the individual referred to.

2. St. Paul's conversion had separated him from his family and all his old associates, and one result of this

is he that maketh me glad, but he that is made sorry by me? And I wrote this very thing, lest, 3 when I came, I should have sorrow from them

was that all his joys and sorrows, all his hopes and fears had become wrapped up in his disciples,[1] so that he had no happiness apart from their spiritual progress and joy. It is impossible therefore for him to become indifferent to these. He cannot let things slide, when he sees them going wrong, and be content. Our Lord sometimes in this way makes fruitful the loneliness of those who for His sake have forsaken or denied themselves the joys of family life.

3. **And I wrote.** The letter referred to here and in vii. 8 has by many been supposed to be 1 Corinthians; but, for reasons given in the note on vii. 8, this identification is extremely doubtful. It is simpler to assume a lost letter, written with strong feeling and demanding the punishment of the offender to whom the Apostle goes on to refer.

This very thing, i.e. what I did write.

Having confidence in you all (cp. vii. 16; Gal. v. 10; 2 Thess. iii. 4; Philem. 21). One of the secrets of St. Paul's success was that he believed in his disciples. When St. Catherine of Sienna was asked how it was she had so much influence over men, she replied that it was because she could see a Christ in every man. It is this attitude, possible only to those who believe in the Incarnation, that gives the Christian Church power to

[1] See additional note A at the end of the chapter.

of whom I ought to rejoice; having confidence in
4 you all, that my joy is *the joy* of you all. For
out of much affliction and anguish of heart I wrote
unto you with many tears; not that ye should be
made sorry, but that ye might know the love which
I have more abundantly unto you.
5 But if any hath caused sorrow, he hath caused
sorrow, not to me, but in part (that I press not too

uplift criminal tribes and the 'untouchable' classes in India.

If, as some think, x–xiii is part of the letter of which St. Paul is here speaking, he may have had xiii. 10 in mind when he wrote this verse.

That my joy . . . all (cp. Rom. i. 12; Phil. ii. 17f.), i.e. I am sure that your affection for me is such that my sorrow would cast a gloom over you all.

4. For . . . unto you (cp. Rom. ix. 2). St. Paul's grief was due to his sense of the terrible mischief to his work and the spiritual state of his disciples, wrought by his opponents at Corinth. He felt bound to write sternly, but it wrung his heart to do so.

With many tears. Cp. Acts xx. 19, 31.

Not that . . . unto you. That is the highest form of love—God's love—which does not shrink from making large demands and inflicting the faithful wounds of a friend (Prov. xxvii. 6).

Notice that St. Paul says 'more abundantly.' What had happened had increased not decreased his love.

5. Translate 'But if a certain person have caused sorrow.'

heavily) to you all. Sufficient to such a one is 6
this punishment which was *inflicted*
by [1]the many; so that contrariwise 7

[1] Gr. *the more.*

It is at first sight tempting to identify the offender here spoken of with the man whose gross sin is rebuked in 1 Cor. v. 1. But this passage and vii. 12ff. must refer to the same culprit, and when they are both read carefully it is clear that his offence was not so much against the moral law as against St. Paul (ii. 10; vii. 6, 12). The man is not spoken of as having committed a grievous moral fault, but of having 'caused sorrow', as he would have done had his offence been one of rebellion and insult.

The Apostle makes light of the offence against himself (cp. *v.* 10). 'That I press not too heavily' may be paraphrased 'not to make too much of it.' A defiance of St. Paul was in reality an injury to the whole Church over which he ruled (1 Cor. xii. 26), and had eventually caused them much grief (vii. 7ff).

6. In the lost letter of ii. 3; viii. 8 St. Paul had no doubt demanded the punishment of the offender, and his wishes had been carried out. But what he most cared about was the return to loyalty to himself of the Corinthians. Now that he is assured of this (vii. 10), he is willing that the penalty should cease.

Inflicted by the many (Gk. the more), i.e. by the majority. There was an unsatisfactory minority still at Corinth (i. 14; vi. 14 to end; xii. 20; xiii. 2), who had been unwilling to punish the offender at all.

7. (Cp. Gal. vi. 1; Eph. iv. 32.) The man was

ye should [3] rather forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow. Wherefore I beseech you to confirm *your* love toward him. For to this end also did I write, that I might know the proof of you, [4] whether ye are obedient in all things. But to whom ye

[3] Some ancient authorities omit *rather*.

[4] Some ancient authorities read *whereby*.

probably now ashamed of what he had done. When a sin has been brought home to the conscience, the pain of penitence takes the place of the pain of an externally inflicted punishment, which can therefore then be removed without injustice or loss to the soul. The doctrine of Karma ignores this.

Forgiveness is so singularly a Christian virtue, made possible only by the redeeming power of Christ, that, until those who have been brought up as non-Christians have learnt by experience what it is, they are apt to despair when severely rebuked.

8. To confirm their love, not to begin to love him again, for the discipline they had inflicted was prompted by a desire for his highest welfare, and was therefore a manifestation of love, just as St. Paul's sternness towards them had been a proof of the sincerity of his love (see note on ii. 4).

9. The seriousness of the whole matter was due to the fact that the man's defiance was not at first rebuked by the Church. It was the loyalty of the whole body that was in doubt (vii. 11).

10. But . . . I forgive also. These words do not

forgive anything, I *forgive* also: for what I also have forgiven, if I have forgiven anything, for your sakes *have I forgiven it* in the [5] person of Christ; that no advantage may be gained over us by Satan: for we are not ignorant of his devices.

[5] Or, *presence.*

11

12 Now when I came to Troas for the gospel of

mean, as some have thought, that the Corinthians have already let the man off, and that St. Paul acquiesces, rather against his will. It has been clearly stated (*v.* 6) that they have punished him. They mean that St. Paul leaves the actual remission of the penalty, which he has recommended, to those who have inflicted it.

For what . . . Christ. St. Paul, it may be, thus hints delicately that there were others to be forgiven by him at Corinth, besides the one flagrant offender. The loyalty of those who have acted as judges in the case had not been above suspicion. He will say no more about it. All is forgiven.

11. (Cp. Eph. vi. 11; 1 Thess. ii. 18; 2 Tim. ii. 26.) Harboured anger is the devil's great opportunity (Eph. iv. 26).

12. Now . . . Christ. Two visits to Troas are recorded in the Acts (xvi. 8; xx. 6); but this cannot be either of these, for the first was paid before St. Paul had been to Corinth, and the second was on the way from, not to Macedonia. He doubtless passed through Troas when he went from Ephesus to Macedonia on the visit recorded in Acts xx. 1, and that is the occasion referred to here.

Christ, and when a door was opened unto me in
13 the Lord, I had no relief for my spirit, because
I found not Titus my brother: but taking my leave
14 of them, I went forth into Macedonia. But
thanks be unto God, which always leadeth us in

And when a door . . . Lord. This is a favourite metaphor of St. Paul's for describing a great opportunity (Acts xiv. 27; 1 Cor. xvi. 9; Col. iv. 3; cp. Rev. iii. 8). Though his opportunities at Troas seemed very great, he was consumed with anxiety about the Corinthian Church, and hurried on to obtain news of it.

13. (Cp. 1 Thess. iii. 1, 5.) Titus had, it would seem, been the bearer of the letter of rebuke (ii. 4; vii. 8), and been instructed to meet St. Paul at Troas with a report on how it had been received. The Apostle, knowing that it had been severe, was very anxious lest the Corinthians should have taken what he had said amiss (vii. 5, 8).

14. But . . . in Christ. After St. Paul had reached Macedonia Titus arrived (vii. 6), and the Apostle's anxiety was turned into intense thankfulness; for the majority of the Corinthians had accepted his rebuke humbly and punished the offender.

For the metaphor used cp. Rom. viii. 1, 37; 1 Cor. xv. 57; Eph. iv. 8; Col. ii. 15.

And . . . place. 'As in the Roman triumph there was the swinging of censers and the diffusion of the sweet odour of the incense all around; so in the life of the Apostle, wherever he went there was the diffusion of the knowledge of Christ crucified and risen again,

triumph in Christ, and maketh manifest through us the savour of his knowledge in every place. For we are a sweet savour of Christ unto God, **15**

through the preaching of the Gospel' (Sadler *ad loc.*).

15. For we . . . God (cp. Eph. v. 2; Phil. iv. 18). 'We', i.e. St. Paul and his fellow-evangelists. Cp. *Dhammapada* iv. 54ff. 'The scent of flowers does not travel against the wind, not that of sandal-wood, or of Tagara and Mallikā flowers; but the odour of good people travels even against the wind; a good man pervades every place.

Sandal-wood or Tagara, a lotus flower, or a Vassikī, among these sorts of perfumes, the perfume of virtue is unsurpassed.

Mean is the scent which comes from Tagara and sandal-wood; the perfume of those who possess virtue rises up to the gods as the highest.'[1]

In . . . life. 'The best explanation of this seems to be that the incense of the Roman triumphal procession typified either long life, or swift approaching death to those who inhaled it. To those who shared in the conqueror's triumph it was the sweet forecast of future wealth and honour from a grateful country; to the captives it was the sign of approaching death, when they should be hurried out of the glittering procession to be slain barbarously in cold blood, or to be cast headlong into the lowest depths of the Mamertine prison.

[1] See additional note B at the end of the chapter.

in them that are being saved, and in them that are
16 perishing; to the one a savour from death unto

Now so it was with the Gospel;[1] to those who accepted it willingly and gratefully, it was like the incense to the conquerors, a pledge of a happier and more glorious future, but to those who rejected it, because they would not 'have this man to reign over them', it bid them prepare to receive the doom in store for the enemies of God' (Sadler *ad loc.*).

16. Contact with Christ always brings death. It brought it to the unrepentant Pharisees and Saducees and Judaism generally (1 Pet. ii. 7, 8). But the Christian dies that he may live again (2 Tim. ii. 11). One who hears but does not accept the message stops short at death, and does not appropriate the virtue of the risen life of Christ. So it is with all that Christ, 'the Resurrection and the Life' (John xi. 25), touches. In our Lord's day Judaism was dying. His own work dealt it its death stroke. Yet in the Christian Church, which became the spiritual Israel (1 Pet. ii. 9), it lived again transformed. Hinduism and Muhammadanism are perishing, largely through contact with Christian thought and life; yet there are characteristic elements of power and good in them, which will live again in higher forms in the Indian Church which is to be (Matt. v. 17; John xii. 24; Rev. xxi. 24, 26).

And who is sufficient for these things? St. Paul has been obliged to stand on the defensive, since untrue

[1] See additional note C at the end of the chapter.

death; to the other a savour from life unto life. And who is sufficient for these things? For we **17** are not as the many, [6] corrupting the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ.

[6] Or, *making merchandise of the word of God.*

accusations have been brought against him, which have endangered his influence. But for all that he is only too conscious of his own shortcomings.

It should be noticed that he has said, '*We* are a sweet savour.' It is not so much what the Christian teaches as what he is that proclaims Christ. 'The good seed, these are the sons of the Kingdom' (Matt. xiii. 38). Since then men's knowledge of Christ depends upon what we are, who is sufficient for these things? This is indeed a searching question, and would be a crushing one, but for the answer given in the next chapter, 'our sufficiency is from God' (iii. 5).

17. This verse commences a new section of the Epistle, in which St. Paul contrasts his methods with those of the Judaizing teachers, whom he has already had in mind (i. 12ff.), and who have no doubt stirred up the opposition to him at Corinth.

The word translated 'corrupting' means literally 'making merchandise of' (cp. 1 Tim. vi. 5), and St. Paul implies here and elsewhere (iv. 2; xi. 13) that these men were low in their motives and unscrupulous in their methods.

ADDITIONAL NOTES

A

ii. 2

'If a mother's child is harmed, her life is wrung within her. Such is a mother's nature; the rope's life is one with that of its threads. The peaceful happiness of the child shows itself in the mother's mind.'[1]

B

ii. 15

Cp. also the following:

'The sandal tree need not call the other trees together and talk of its own perfume. Its inner quality comes to light through its natural power; it cannot restrain it though it would. The sun need not tell his rays to shine when he would arouse the world. Tukā says, The clouds make the peacocks dance; no one can conceal the truth.'[2]

C

ii. 15

Some admirable illustrations of this truth, that what should be for men's wealth may become to them an occasion of falling, are given in *The Questions of King Melinda*, iv. 6, 7, 9.

Nāgasena has been asked by the King how it is that when Buddha delivered a certain discourse 'hot blood was ejected from the mouths of about sixty Bhikkhus' who were present, and so instead of being benefited they were harmed.

'If the Tathāgata had not delivered that discourse, then would they have vomited up hot blood?'

[1] *The Poems of Tukārāma*, 2376.

[2] *The Poems of Tukārāma*, vol. i, 695.

The reply is

'No. When they took wrongly what he said, then was there a burning kindled within them, and hot blood was ejected from their mouths.'

'When the Tathāgata delivered a discourse, O King, he never did so in flattery or in malice. In freedom from both the one and from the other did he speak. And they who received it aright were made wise, but they who received it wrongly, fell. Just, O King, as when a man shakes a mango tree or a jambu tree or a mee tree, such of the fruits on it as are full of sap and strongly fastened to it remain undisturbed, but such as have rotten stalks, and are loosely attached, fall to the ground—so was it with his preaching. It was, O King, as when a husbandman, wanting to grow a crop of wheat, ploughs the field, but by that ploughing many hundreds and thousands of blades of grass are killed—or it was as when men, for the sake of sweetness, crush sugar-cane in a mill, and by their doing so such small creatures as pass into the mouth of the mill are crushed also—so was it that the Tathāgata making wise those whose minds were prepared, preached the Dhamma without flattery and without malice. And they who received it aright were made wise, but they who received it wrongly, fell.'

'And so with those sixty Bhikkhus, they fell neither by the act of the Tathāgata nor of any one else, but solely by their own deed. Suppose, O King, a man were to give ambrosia to all the people, and they, eating of it, were to become healthy and long-lived and free from every bodily ill. But one man, on eating it, were by his own bad digestion, to die. Would then, O King, the man who gave away the ambrosia be guilty therein of any offence?'

'No sir.'

'Just so, O King, does the Tathāgata present the gift of his ambrosia to the men and gods in the ten thousand world systems, and those beings, who are capable of doing so are made wise by the nectar of his law, while they who are not are destroyed and fall. Food, O King, preserves the lives of all beings. But some who eat of it die of cholera. Is the man who feeds the hungry guilty therein of any offence?'

'No sir.'

'Just so, O King, does the Tathāgata present the gift of his ambrosia to the men and gods in the ten thousand world systems, and those beings who are capable of doing so are made wise by the nectar of his law, while they who are not are destroyed and fall.'

CHAPTER III

ARE we beginning again to commend ourselves? **1** or need we, as do some, epistles of commendation to you or from you? Ye are our epistle, written **2**

1. St. Paul would seem to have been accused of singing his own praises (cp. iv. 5; v. 12; x. 18). He had in 1 Corinthians (ix. 6–21), and probably in the lost letter of ii. 3f. and vii. 8, to say a good deal in his own defence, which might be twisted to support such a charge.

Letters of commendation are mentioned in Acts ix. 2; xviii. 27 and 1 Cor. xvii. 3 (cp. vii. 22f.; Rom. xvi. 1; 1 Cor. xvi. 10f.). The Judaizing leaders brought them, and before leaving obtained or tried to obtain them, and may have suggested that if St. Paul were an authorized exponent of Christianity he ought to have come armed with such a letter from the Church at Jerusalem.

2. (Cp. 1 Cor. ix. 2; 1 Thess. i. 8). The thought of this and the following verses is much compressed, and consequently rather obscure. St. Paul speaks of the Corinthians as his Epistle under two aspects, in relation (1) to himself, and (2) to others. (1) When he leaves them he does not carry away with him a letter which may be cast aside when done with, but them themselves. As he says later, 'Ye are in our hearts to die together, and to live together' (vii. 3). (2) Looking at their

3 in our hearts, known and read of all men; being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, 4 but in tables *that are* hearts of flesh. And such confidence have we through Christ to God-ward:

changed lives men could read there of the power St. Paul had brought them.

Polycarp seems to allude to this verse in his Epistle to the Corinthians (xi. 2), when he says, 'among whom the blessed Paul laboured, who were his letters in the beginning.'

3. Here we have one of the main thoughts of the passage. The Gospel is a Gospel of life, not primarily of word: a Gospel manifested and transmitted through and imparting life.[1] St. Paul has been thinking of the Corinthians as his Epistle, but his thoughts pass on at once to the far more important consideration that they are 'an epistle of Christ', his work in the writing of which has been an entirely subordinate one. Christ is the real Author. St. Paul is the pen, or at best the amanuensis. That which remains in and leaves a permanent mark upon the heart is nothing less than the Spirit of the living God Himself. The Apostle has in mind Exod. xxxiv. 12 and Ezek. xi. 19 (cp. Exod. xxxi. 18; xxxiv. 1; Ezek. xxxvi. 26).

4. St. Paul now contrasts his message with that of his Judaizing opponents, to justify the confidence with

[1] See additional note A end of the chapter.

not that we are sufficient of ourselves, to account 5
anything as from ourselves; but our sufficiency is
from God; who also made us sufficient as ministers 6

which he presents it. He shows that, rightly viewed, it has a glory and a permanence which theirs has not.

5. This is his answer to the question of ii. 16. If, as he implies there and here, the Christian's message consists not so much in what he says as in what he is, he may be filled with despair. Yet in this thought there is also the germ of strength and comfort. Our message is our life, and our life is Christ (Gal. ii. 20; Col. iii. 4). 'Our sufficiency is from God' (cp. Acts xxiii. 11; 1 Cor. iii. 5ff.; iv. 7; xv. 10; Eph. i. 19f.; Phil. ii. 13; iv. 13; Col. i. 29).

6. Who . . . covenant. As we know from Galatians, St. Paul's Judaizing opponents tried to bring his converts under the bondage of the Jewish Law—the Old Covenant. St. Paul and his companions are ministers of a new covenant (cp. Col. i. 23; Eph. iii. 7).

He no doubt has Jer. xxxi. 31 in mind. Our Lord had appropriated and put new meaning into the phrase 'new covenant' (Luke xxii. 20), as the Apostle knew and had already reminded the Corinthians (1 Cor. xi. 25).

Not. . . life (cp. Rom. ii. 29; vii. 6; viii. 11). We must be careful not to allow the modern use of the terms 'letter' and 'spirit' to mislead us. The 'spirit' means the vital moral energy[1] which the Holy Spirit gives, not the inward meaning as opposed to

[1] Gore.

of a new [1] covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, [2] written, *and* engraven on stones, came [3] with glory, so that the children of Israel could not look stedfastly upon the face of Moses for the glory of his face; which *glory* [4] was passing away: how shall not rather the ministration of the spirit be with glory? [5] For if the ministration of condemnation is glory, much

[1] Or, *testament.*
[2] Gr. *in letters.*
[3] Gr. *in.*
[4] Or, *was being done away.*
[5] Many ancient authorities read *For* 8 *if to the ministration of condemnation* 9 *there is glory.*

the outward form, and 'the letter' means the Mosaic Law.

The sense in which the letter 'killeth' is explained in Rom. vii. 7–25.

7, 8 and 9. (See Exod. xxxiv. 29 to end). Throughout this passage St. Paul is contrasting God's message to the world under the old covenant with that under the new. The old was a 'ministration of death' (Rom. vii. 9f.), or as he calls it in *v.* 9 'a ministration of condemnation', pronouncing judgement upon sin, and making demands upon men, which, as St. Paul knew from his own experience, they could not completely comply with. The new was a 'ministration of righteousness', essentially positive in its standard. The key-word of the decalogue is 'don't'; that of the Sermon on the Mount is 'do'. Men are no longer bidden to avoid certain sins, but to strive after the highest possible ideal (Matt. v. 48). The

rather doth the ministration of righteousness exceed

righteousness of Christ's disciples was to be one of active love, a 'righteousness of God' as St. Paul calls it elsewhere (Rom. i. 17; iii. 5, etc.), not the negative, often formal, righteousness of the Scribes and Pharisees.

In this lies the secret of the permanence of Christianity. Its light cannot, like that which shone from the face of Moses, wax dim. Our faith cannot grow old, since it is no mere collection of precepts, which must be relative to the degree of advancement of those to whom they are first delivered, but an ever-expanding conception and life of righteousness, manifested in the Incarnation and progressively in the life of Christ's body, the Church (iii. 3).

This characteristic of our Faith, which fits it to become a universal religion, is as marked in contrast with Hinduism, Muhammadanism[1] and Buddhism as with Judaism.

That God would so reveal Himself to men in a righteousness which would be embodied in the life of a redeemed nation and would be a reflection of His own, is a thought which is prominent in the second part of Isaiah (lx. 17, 21; lxi. 3, 10ff.; cp. Rev. xix. 8). The leading characteristic of the Suffering Servant of Isaiah is his righteousness, and though he is sometimes distinct from the whole people, he is represented as having entirely thrown in his lot with them, and as being potentially

[1] See additional note B at the end of the chapter.

10 in glory. For verily that which hath been made
[6] Or, *is being done away.*
glorious hath not been made glorious
in this respect, by reason of the glory
11 [7] Gr. *through.*
that surpasseth. For if that which
[6] passeth away *was* [7] with glory, much
more that which remaineth *is* in glory.
12 Having therefore such a hope, we use great

one with them; as Christ is one with His Church and reveals Himself through her.

10. That is, when compared with the glory of the new, the glory of the old ministration fades into insignificance, as the flame of a candle before the rising sun.

11. (Cp. Heb. xii. 18–25). The nature of the glory of the new is further defined in *v.* 18.

12. A hope, that is, in the permanence of our Faith. The history of Christendom since St. Paul's day has continually justified this hope. Circumstances and the needs of men have changed, the evolution of society has gone on, but the old Faith has always been found adequate to new conditions, because it consists, not in loyalty to the teaching of a dead law-giver, but in faith in and communion with a living Lord, whose life is progressively manifested in His Church.

This gives us great confidence in proclaiming Christ to non-Christian races. They have many needs which differ widely from ours, and they have been taught in a different school of character, but the experience of the past assures us that 'the unsearchable riches of Christ' (Eph. iii. 8) will prove adequate to their need.

boldness of speech, and *are* not as
Moses, *who* put a veil upon his face,
that the children of Israel should not
look stedfastly [8]on the end of that
which [9]was passing away: but their
[10]minds were hardened: for until this
very day at the reading of the old
[11]covenant the same veil [12]remaineth
unlifted; which *veil* is done away in

[8] Or, *unto.*
[9] Or, *was being done away.*
[10] Gr. *thoughts.*
[11] Or, *testament.*
[12] Or, *remaineth, it not being revealed that it is done away.*

13. The glory of the Jewish Law, and the light on Moses' face which symbolized it, were transitory. As the fact that the glory was slowly fading from Moses' face was concealed by the veil which covered it, so the transitory nature of the Jewish Law was hidden from the Jews (John v. 39f.). They regarded as final that which was meant to be disciplinary and preparatory (Gal. iii. 24). In this way the real significance of the Old Testament was hidden from them. So are modern Hindus often blind to the spiritual meaning of their own Scriptures.

Muḥammad habitually wore a veil at an early period when he was receiving constant revelations.[1] He may have done this in imitation of Moses. What St. Paul says of the significance of the veil, as suggesting the essentially transitory character of Judaism, in equally true of Muḥammadanism, and for the same reason.

14. (Cp. Luke xxiv. 25, 27; Acts xiii. 27; Rom. xi. 25). It is only when seen in the light brought by Christ that

[1] Sell, *Life of Muḥammad*, p. 45.

15 Christ. But unto this day, whensoever Moses is
16 read, a veil lieth upon their heart. But whensoever
[13] it shall turn to the Lord, the veil is
17 [13] Or, a man *shall turn.* taken away. Now the Lord is the
Spirit: and where the Spirit of the
18 Lord is, *there* is liberty. But we all, with un-

the past becomes luminous (Ps. xxxvi. 9; 1 Pet. i. 4). This is true of all nations, and one of the most important tasks of the missionary is the tracing of the way in which God has, in non-Christian lands, been preparing men for the coming of Christ, so that they may see that in Him the veil which lay over their past had been done away.

15, 16. The veil is not upon the Law, which is not obscure, but upon the heart, which is hardened (iv. 3f).

The marginal rendering of *v.* 16 is to be preferred.

17. (Cp. Isa. lxi. lf.; Gal. iv. 6f.; v. 1, 13.; John viii. 32ff). The Judaizers may have urged that the authoritativeness of the Law of Moses for all time was made certain by the indisputable fact that God spoke through him (John ix. 29). St. Paul replies that through Moses Christ Himself spoke—'the Lord is the Spirit'—and that it is His Spirit which is now bringing men from under the bondage of the old Law into 'the liberty[1] of the glory of the children of God' (Rom. viii. 21).

18. (Cp. Rom. viii. 29; 1 Cor. xiii. 12; xv. 49; Phil. iii. 21; Col. iii. 10).

The image now suddenly changes. The Christian takes the place of Moses. The Holy of Holies into

[1] See additional note C at the end of the chapter.

veiled face [14] reflecting as a mirror the glory of the Lord, are transformed into

[14] Or, *beholding as in a mirror.*

which Moses entered, having removed the veil to do so, was closed to the ordinary Israelite. Not so to the Christian (Matt. xxvii. 51), who can freely enter unveiled and be transfigured [1] and so become the means of reflecting God's glory to those who are still without.

The word rendered 'unveiled' implies that the veil has been there but has been removed.

We must not miss St. Paul's main thought here. It is the effect of the transfiguration of the Christian, wrought in him by the vision of God revealed in Christ, *upon the pagan world.* He is still discussing the means God is employing to manifest Christ to men. The Church would fail if it were not continuously transformed by this vision.

Note that St. Paul is no longer speaking only of himself and his fellow-workers. The 'all' is emphatic: 'We Christians, all of us.' It is possible that when he says 'we all' he means, as in Eph. iv. 13, all collectively not individually. It is as a body that we shall attain 'unto a full-grown man, unto the measure of the stature of the fulness of Christ.'

If, as seems not unlikely, considering his companionship with St. Luke, St. Paul had heard the story of our Lord's transfiguration, he may have had it in mind when he wrote this passage. Several considerations point to this. (1) The word translated 'transformed' is the same

[1] See additional note D at the end of the chapter.

the same image from glory to glory, even as from [15] the Lord the Spirit.

[15] Or, *the Spirit* which is *the Lord*.

as that rendered 'transfigured' in Mark ix. 2, and the parallel Matt. xvii. 2. It is used elsewhere only in Rom. xii. 2, where there may be also a reference to the transfiguration. (2) The context contains references to Moses who appeared (with Elijah) at the transfiguration; and (3) the lesson which St. Paul is enforcing is one of the main ones which the transfiguration taught, that the work of Moses (and Elijah) was transitory, and preparatory to that of Christ, which was permanent. The Lawgiver must give place to the Son (Mark ix. 7).

St. Paul may also have been thinking of the transfiguration of St. Stephen (Acts vi. 15), and of the glory with which Christ had appeared to him himself at the time of his conversion (Acts ix. 3; xxii. 6; xxvi. 13), both of which had so deeply affected his life.

ADDITIONAL NOTES

A

iii. 3

'If a revelation is given to man it must come to him through life. It will be addressed, that is, to the whole man, and not to a part of man, as (for example), to the intellect or to the affections. It will, in other words, be presented in facts and not in words only. Man will learn to know more and more of God—and this is the testimony of history and experience—not by purely intellectual processes but by intercourse with Him, by listening to His voice, and interpreting the signs He gives of His presence.'

Westcott. *The Gospel of Life*, p. 79.

Cp. Tennyson, *In Memoriam*, xxxvi.

B

iii. 7, 8, and 9.

The contrast in this respect between Muhammadanism and Christianity is brought out in a poem by Lord Houghton:

Mohammed's truth lay in a holy book,
 Christ's in sacred life.
So while the world rolls on from change to change,
 And realms of thought expand,
The letter stands without expanse or range,
 Stiff as a dead man's hand;
While as the life-blood fills the glowing form,
 The Spirit Christ had shed
Flows through the ripening ages fresh and warm,
 More felt than heard or read.

C

iii. 17

There are few desires which have more continuously possessed the Indian heart, than the longing for liberty. Throughout the ages it has been there, though the nature of the freedom to be attained has been differently conceived at different times.

Rig-Veda.—The Rig-Veda voices the desire and strikes a true note in recognizing that sin is slavery.

> Loosen the bonds, O Varuna, that hold me,
> Loosen the bonds above, between and under.
> So in thy holy law may we be sinless, belong to Aditi,
> O thou Aditya.
> Loose me from sin as from a bond that binds me:
> May we swell, Varuna, the spring of order.

Buddhism.—In Buddhism freedom was sought through the severance of all ties, which bind man to transient things, and through the extinction of all desires and the reduction to a minimum of all activities of the body. Not only was a severe discipline recommended with a view to the cultivation of the inward life, but the disciple was urged to live a solitary life, in which he might wander alone like a rhinoceros,'[1] because in it there is freedom from all ties of family and friends.

The Upanishads.—Phillosophic Hinduism is pervaded by the thought that man is not free. He is involved in the *samsāra*, the endless cycle of birth, action and death. He will only obtan liberty when he knows God, the world and himself as they truly are. This is the constant theme of the Upanishads.

The Bhagavadgītā.—The *Bhagavadgītā* recognizes the mistake made by the Buddhists and others, who taught that all action should be avoided by him who would attain freedom. It is pointed out that this is an impossibility. There are activities of the body not under the control of the will, and these must go on while a man lives. What is to be aimed at is perfect *detachment.* Desire for the *fruit* of action is wrong. Devotion to God and consequently the longing for communion with Him, is a legitimate motive, as is also desire for the welfare of others.

'He, who, casting off all attachment, performs actions, dedicating them to Brahman, is not tainted by sin, as the lotus leaf is not tainted by water.'

[1] *Sutta Nipata*; *Urgavagga, Khagga-Vivâna-Sutta.*

'Having an eye to the welfare of the world also, thou shouldst perform action As the ignorant act from attachment to action, O Bhārata, so should the wise act without attachment, desiring the welfare of the world.'

According to the *Bhagavadgītā*, true emancipation is to be gained, not through a life of solitude, in which all ties of kindred and friendship are snapped, but through the cultivation of a right spirit towards those to whom we are thus bound.

"'He is esteemed highest who thinks alike (i.e. free from affection or aversion towards them) about well-wishers, friends, and enemies, and those who are indifferent, and those who take part with both sides, and those who are objects of hatred, and relatives, as well as about the good and the sinful.'

The Vedānta.—The conception of the character of the final liberation and the means to be employed in attaining it differs with different interpreters of the Vedānta. It will suffice here to indicate the teaching of its two chief exponents, Ṣankara and Rāmānuja.

(1) *Ṣankara.*—The former taught that the bondage of man's soul is due to Māyā, which conceals from him the identity of his true self with the Highest Self, Brahman, and hides from him the unreal character of the world around him. To this state of illusion, and the actions he is constantly performing whilst under it, is due his entry again and again into the *samsāra*. Not through actions, however meritorious, can release be gained; nor through meditation on those texts which speak of Brahman as related to the world —through this he passes at death into the world of the lower Brahman only, where he continues to exist as an individual soul, although in the enjoyment of great power and knowledge—can freedom be won. His emancipation will come as he meditates on those texts which teach that there is no difference between his true self and the Highest Self, till at last he realizes their identity, and obtains at death immediate and final release, and is merged in the Divine Being.[1]

[1] See Dr. Thibaut's Introduction to the *Vedānta Sutras*, pp. xxivff.

(2) *Rāmānuja.*—Since Rāmānuja affirmed the reality both of the phenomenal world and of individual souls, denied the existence of Māyā and the distinction between the higher and the lower Brahman—regarding Him as a personal God, filled with all auspicious qualities—his conception of the liberty to be attained necessarily differed from that of Ṣankara, and approached far more nearly than his to the Christian ideal. [1]

He, like Ṣankara, taught that release is to be sought from the *samsāra*, and like him that he will not attain it who complies merely with the injunctions of the Karmakānda; 'but he who, assisted by the grace of the Lord, cognizes and meditates upon him in the way prescribed by the Upanishads, reaches at his death final emancipation, i.e. he passes through the different stages of the path of the gods up to the world of Brahman, and there enjoys an everlasting blissful existence from which there is no return into the sphere of transmigration. The characteristics of the released soul are similar to those of Brahman; it participates in all the latter's glorious qualities and powers, excepting only Brahman's power to emit, rule and retract the whole world.' [2]

Social slavery and the bondage of ceremonial.—But while the Hindus have so earnestly sought the freedom of the individual soul, they have evolved social and religious systems which have greatly restricted it. The tyranny of caste and custom has enslaved both men and women, both the twice-born and the outcaste; and a heavy burden of ceremonial has clogged the spontaneity of all parts of life.

The Present Day.—The Hindu longing for freedom, influenced largely by Western and Christian thought, has taken nowadays a different form. Though it has led to crude excesses, those who have the insight to see 'the deeper meaning of the struggle', will have every sympathy with some of the aspirations which lie behind it. Its keynote is the desire for liberty for self-expression

[1] It is worthy of note that Dr. Thibaut regards Rāmānuja's interpretation of the Vedānta as more true to its spirit than that of Ṣankara.

[2] Dr. Thibaut's Introduction to the *Vedānta Sutras*, p. xxixf.

and for the natural development of both individual and national life. Men can no longer be content to aim at any form of so-called liberty which results in any real impoverishment of life, nor can those who are deeply stirred by patriotic feeling accept as worthy of striving after freedom which will emancipate the rare individual, but leave large sections or the whole of the community in bonds.

Present-day aspirations have found, perhaps, their highest expression in the essays of Dr. A. K. Coomaraswamy and in the poems of Rabindranath Tagore.[1] The former, while passionately demanding liberty for national self-expression, couples the freedom to be won with a debt to be paid.

'We feel that loyalty for us consists in loyalty to the idea of an Indian nation, politically, economically and intellectually free; that is, we believe in India for the Indians; but if we do so it is not merely because we want our India for ourselves, but because we believe that every nation has its part to play in the long tale of human progress; and that nations which are not free to develop their own individuality and own character, are also unable to make the contribution to the sum of human culture which the world has a right to expect of them Let us not forget that in setting this ideal of nationalism before us, we are not merely striving for a right, but accepting a duty that is binding on us, that of self realization for the good of others.'[2]

Rabindranath Tagore recognizes as fully as the best Indian thinkers in the past have done that the fetters by which a man is bound are forged by himself (*Gitanjali*, 31), and that freedom is to be gained through the conquest of desire.

'Thy desire at once puts out the light from the lamp it touches with its breath. It is unholy—take not thy gifts through unclean hands. Accept only what is offered by sacred love' (*ibid.* 34).

[1] A number of the religious ones have been translated from Bengali into English by the author and published under the title *Gitanjali* (Macmillan).

[2] Dr. A. K. Coomaraswamy, *Essays in National Idealism*, pp. 2–4.

But deliverance comes not through the narrowing of life and the destruction of the power of appreciating its joys.

'Deliverance is not for me in renunciation. I feel the embrace of freedom in a thousand bonds of delight' (*ibid.* 73).

Nor is it to be sought in solitary meditation divorced from common life, nor in mechanical worship.

'Leave this chanting and singing and telling of beads! Whom dost thou worship in this lonely dark corner of a temple with doors shut? Open thine eyes and see thy God is not before thee!

He is there where the tiller is tilling the hard ground and where the pathmaker is breaking stones. He is with them in sun and in shower, and his garment is covered with dust. Put off thy holy mantle and even like him come down on the dusty soil!

Deliverance? Whence is this deliverance to be found? Our master himself has joyfully taken upon him the bonds of creation; he is bound with us all for ever.

Come out of thy meditations and leave aside thy flowers and incense! What harm is there if thy clothes become tattered and stained? Meet him and stand by him in toil and sweat of thy brow' (*ibid.* 11).

Freedom both for the individual and for the nation can only be found in a full and ever-expanding life.

'Where the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken up into fragments by narrow domestic walls;
Where words come out from the depth of truth;
Where tireless striving stretches its arms towards perfection;
Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;
Where the mind is led forward by thee into ever-widening thought and action—
into that heaven of freedom, my Father, let my country awake' (*ibid.* 35).

Christianity.—What is the attitude of Christianity towards these Hindu desires and ideals? How does it conceive of freedom and the means of its attainment?

Our Lord and His Apostles lay great stress upon the truth, recognized as we have seen in the Rig-Veda, but not sufficiently insisted on in much Hindu literature, that the worst bondage of the soul is the slavery of sin. Jesus Christ Himself taught that 'every one that committeth sin is the bond-servant of sin' (John viii. 34). The chain wherewith both we and creation are bound is 'the bondage of corruption' (Rom. viii. 21; 2 Pet. ii. 18f.; cp. Rom. vi. 15 ff.).

The truth grasped by the writers of the Upanishads and so constantly insisted on in the *Vedānta Sutras*, and by their exponents Śankara and Rāmānuja, that man will only become free when he knows God, the world and himself as they truly are, is endorsed by our Lord's words, 'If ye abide in my word, then are ye truly my disciples, and ye shall know the truth, and the truth shall make you free' (John viii. 32). In the passage on which this is a note the thought of the liberty found where there is the Spirit of Christ is coupled closely with that of the vision of God, gained in the innermost shrine of intimate communion with Him, a vision ever brightening as the worshipper is transformed into His likeness. 'Where the Spirit of the Lord is, there is liberty' (cp. Gal. ii. 4; v. 1; Luke iv. 18), and it is won in the service of God (Jas. i. 25; ii. 12; 1 Pet. ii. 16f.; 1 Cor. vii. 21f.; cp. Ps. cxix. 45).

Again, for the discipleship which is to result in the knowledge of God which frees, Christianity recognizes too the need of the perfect detachment, which will let no personal tie however close interfere with the following of the Master (Matt, x. 37; Luke xiv. 26, 33). But such renunciation does not, as in Buddhism, lead to the snapping, but rather to the strengthening and widening of social ties (Mark. x. 30). For Christianity recognizes that the highest and so the freest life is essentially a corporate life. It is for this reason that the individual may not seek his own liberty at the expense of that of others (1 Cor. viii. 9ff.; x. 29; Gal. v. 13), but in willing subordination to the good of the body of which he is a member, and in which alone true freedom can be attained. And so St. Paul

can say, 'Though I was free from all men, I brought myself under bondage to all, that I might gain the more' (1 Cor. ix. 19). 'The liberty to which he called men was liberty in the spirit of Him who gave up all for men, the liberty to serve one another'.[1]

If, as undoubtedly is the case, the Hindu of to-day is feeling the hand of caste heavy upon him, he can find in the fellowship of the Christian Church a life which conserves its merits without its faults. If he would have the women of India free, Christ can release them. If he feels the heavy burden of a ceremonial which has become mechanical and lifeless, Christ can free him from it, as He did the Christian Jew from the bondage of the Mosaic law (Gal. ii. 4; v. 1). If he revolts against the conception of the body as essentially vile, and of freedom as only obtainable through the mutilation of it, or the atrophying of its senses, he has the sympathy of Him, who, by taking that body Himself, taught the possibility of its redemption (Rom. viii. 23), and Himself rejoiced in the beauties of the natural world around Him (Matt. vi. 26, 28ff.).

And lastly, the conception of a freedom, both for the individual and for the community, found in an ever-expanding corporate life, to which each participator in it contributes his share of all the blessings and powers God has given him, developed to their utmost capacity, is St. Paul's. His vision is of all men making such a contribution, 'till we all (not individually but corporately) attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ—from whom all the body, fitly framed together, through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love, (Eph. iv. 13, 16). That will be liberty.

D

iii. 18

'His print is manifest on them; we can see from their bodies that they have reached Brahmā.'

The Poems of Tukārāma, 2374.

[1] Menzies.

As we gaze we are transformed, and it is only in proportion as we are transformed that we are able to behold the vision.

This truth is nobly set forth in teaching attributed to Gotama Buddha in the *Tevijja Sutta*.

A number of distinguished and wealthy Brāhmans who had been disputing among themselves as to which of the paths pointed out to them by their various Gurus would bring them to the vision of Brahmā and union with Him, came to consult Gotama on the subject. He replied with a series of illustrations meant to show that without moral affinity there can be no such vision and union. Can, he asks, men show the way to union with that which they have not seen? If a man says that he loves the most beautiful woman in the land, and yet when questioned confesses that he does not know her name, nor whether she is tall or short, whether dark or fair, is he not talking foolishly? If a man starts to build a staircase where four roads meet for a mansion he cannot see, and when asked confesses that he does not know whether it lies to the north, south, east or west, is not his act one of folly? Such is the state of the Brāhmans. They seek that which they know not.

Or if a man, wishing to cross an overflowing river, cried on the bank, 'Come hither, O further bank! Come over to this side!' Would the river obey? Yet the Brāhmans, omitting the practice of those qualities which really make a man a Brāhman, and adopting the practice of those qualities which really make men not Brāhmans, cry to their gods and hope to reach them.

Or if a man, wishing to cross a river, lies bound with a chain upon the bank, can he succeed? Yet the Brāhmans, bound with the chain of all kinds of lust, hope to attain. And if in addition to being bound the man is asleep, how doubly impossible it is! Yet over the eyes of the Brāhmans lie the five veils of (I) lustful desire, (II) malice, (III) sloth and idleness, (IV) pride and self-righteousness and (V) doubt.

Then he asks whether Brahmā is free from anger and malice, and if He is, how those who are not can hope to attain to Him; whether He is pure and self-controlled, and if He is, how they who are not can see Him. Can there, then, be concord and likeness between the Brāhmans and Brahmā?

To the suggestion, so often heard nowadays, that as many paths near a village all lead to the village, so possibly the many ways of the contending Brāhmans may all lead to Brahmā, he replies that the only man who can be trusted to choose from a network of paths those which lead to a particular village is a man who has been born and brought up there. So he only can lead to Brahmā who knows and comes forth from Him.

Then he goes on to say that from time to time there is born into the world a spiritual guide, a fully enlightened one, blessed and worthy, abounding in wisdom and goodness, happy, with knowledge of the world, unsurpassed as a guide to erring mortals, and it is by putting into practice his precepts that men will attain. He who like Brahmā is free from anger, and free from malice, pure in heart, and master of himself, and he alone will 'after death when the body is disolved, become united with Brahmā.'

Tevijja Sutta, Chaps. I and III.

CHAPTER IV

THEREFORE seeing we have this ministry, even as 1
we obtained mercy, we faint not: but we have 2
renounced the hidden things of shame, not walking

1. St. Paul has been thinking of St. Stephen. His work like his is a ministry.[1] The thought of his own conversion, which has also been in his mind, reminds him here as elsewhere (1 Tim. i. 13) of God's wonderful mercy (cp. 1 Cor. vii. 25) shown in it.

The remembrance of what in his own case had been the transforming power of the Gospel gives him courage to proclaim it to others. Also he can carry on with good heart the work entrusted to him, because it follows, from the considerations of the last chapter, that it is both progressive and permanent.

2. The hidden things of darkness (cp. John iii. 20) are more fully enumerated in 1 Thess. ii. 3ff.—error, uncleanness, guile, flattery, a cloke of covetousness and seeking glory of men. St. Paul is contrasting his methods with those of his opponents (cp. xi. 13).

'The word of God' means here, as usually in St. Paul (Phil. i. 14; Col. i. 25; 1 Thess. ii. 13; 2 Tim. ii. 9; Tit. ii. 5), the Gospel message.

[1] See additional note A at the end of the chapter.

in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God. But and if our gospel is veiled, it is veiled in them that are perishing: in whom the god of this [1] world hath blinded the [2] minds of the unbelieving, [3] that the [4] light of the gospel of the glory of Christ, who is the image of God, should not dawn

[1] Or, *age.*
3 [2] Gr. *thoughts.*
[3] Or, *that*
4 *they should not see the light . . . image of God.*
[4] Gr. *illumination.*

Here again St. Paul refers to the work of proclaiming the Gospel as a manifestation, not a mere speaking, of the truth. God speaks through the life, the sufferings, and sometimes through the death of His servant, not merely through his words.

3. (Cp. 1 Cor. i. 18). There is nothing esoteric about Christianity, though there is much in it that only the spiritually minded can understand (1 Cor. ii 14; Matt. v. 8).

For St. Paul there are only two classes, those who are perishing and those who are being saved (ii. 15; 1 Cor. i. 18; 2 Thess. ii. 10). Note that he says 'are perishing' not 'have perished'. There is still hope.

4. In whom . . . world. (Cp. John xii. 31; xiv. 30; Eph. ii. 2; vi. 12). He who blinds men is 'the god of this age', appealing to them by the ambitions and pleasures of the present, so that, 'seeing only what is near' (2 Pet. i. 9), they are blind to God's wider views (John xii. 40; Eph. iv. 18; 1 John ii. 11).

upon them. For we preach not ourselves, but 5

Our Lord Himself reproached the Jewish leaders with their blindness (Matt. xv. 14; xxiii. 16, 17, 26; John ix. 39), and it is of his Judaizing opponents that St. Paul is thinking here.

His own intimate knowledge of Christ had begun when, after his conversion, scales had fallen from his eyes (Acts ix. 18). The physical blindness of which he was then cured was, he knew, symbolical of the spiritual blindness in which he had till then been sunk. Christ had then dawned upon him as 'the image'[1] of God' (cp. Phil. ii. 6; Col. i. 15; 1 Tim. i. 11; Heb. i. 3), a truth which he had from that day (Acts ix. 20) unfalteringly proclaimed. His opponents were still blind as he had been. They only knew Christ 'after the flesh' (v. 16).

This passage shows how absolutely central in St. Paul's teaching was the Divinity of our Lord.

5. For . . . ourselves, as did his opponents (x. 12). The people of India are very apt, when Christians do something to help them, to assume that what they desire is to enhance their own reputation. A Mission Doctor often hears the words *Áp ká bará nám ho rahá hai.* Such a disclaimer as that made by St. Peter and St. John at the Beautiful Gate of the temple (Acts iii. 12ff.) is often needed.

And ourselves your servants (Gk. **slaves**) **. . . sake.** St. Paul has been obliged to assert his authority, but he

[1] See additional note B at the end of the chapter.

Christ Jesus as Lord, and ourselves as your [5] servants
6 [6] for Jesus' sake. Seeing it is God,
that said, Light shall shine out of dark-
ness, who shined in our hearts, to give
the [7] light of the knowledge of the
glory of God in the face of Jesus
Christ.
7 But we have this treasure in earthen vessels,

[5] Gr. *bond-servants.*
[6] Some ancient authorities read *through Jesus.*
[7] Gr. *illumination.*

had not done so from any desire to lord it over the Corinthians (i. 24; cp. Matt. xxiii. 8–10). He is, as his Master had by example taught His disciples to be (John xiii. 14ff.), and for His sake, their slave.

6. (Cp. Gen. i. 3). The light of nature and the light of revelation have one source (John i. 1–5, 14); and the beginning of the Christian life is nothing short of 'a new creation' (v. 17 Marg.). God revealed in nature was not fully manifested. Until His love was revealed His glory was largely hidden, and it was only when it shone 'in the face of Jesus Christ' that God's light was seen unmistakably to be the light of love. The Rig-Veda, which is full of the thought of God manifested in Nature, knows little of His love.

Yet the light which guides the Christian and gives him his message to the world, is not only or mainly that which he sees in the face of the *historic* Christ, but that which comes from the presence within him of the Spirit of the now-living Christ (iii. 18). 'God shined *in our hearts.*'

7. In the passage which follows (iv. 7 to v. 11) St. Paul tells us some of the lessons he had learned from the severe physical and mental sufferings through

that the exceeding greatness of the power may be

which he had lately passed (i. 8–11), and shows how such experiences are a preparation for God's work.

He has already dwelt (i. 4) on one purpose of suffering not recognized in the doctrine of Karma, the deepening of sympathy; he now mentions another end it serves, which the Hindu doctrine also ignores. There is such a thing as vicarious suffering—suffering, the whole significance of which lies in the fact that it, like our Lord's, bears fruit in the redemption of others.

The metaphor of this verse, which has an Old Testament origin (Isa. xxix. 16; xxx. 14; xlv. 9; lxiv. 8; Jer. xviii. 6; Lam. iv. 2; Job x. 9), is a common one with St. Paul (Rom. ix. 21f.; 1 Thess. iv. 4; 2 Tim. ii. 21; cp. Acts ix. 15). The weakness of God's instruments emphasizes the power of God, who does such wonderful things through them (1 Cor. i. 26 to end, ii. 5). The important thing in them is receptiveness of God's grace.

> It were to be wished that the flaws were fewer
> In the earthen vessel holding treasure,
> Which lies as safe in a golden ewer;
> But the main thing is, does it hold good measure?
> Heaven soon sets right all other matters.[1]

What has been said above applies to other of God's methods of revelation. He did not make the prophets and the law-givers, through whom He spoke, immaculate or infallible. He did not efface their personalities, but

[1] R. Browning. Cp. R. Tagore, *Gitanjali*, 1. See additional note C at the end of the chapter.

8 of God, and not from ourselves; *we are* pressed
[8] Or, *left behind.*
9 on every side, yet not straitened; perplexed, yet not unto despair; pursued, yet not [8] forsaken; smitten down, yet not destroyed;

spoke through them, imperfect as they were, and, in spite of limitations of view and unfavourableness of surroundings, He gradually unfolded through them the revelation of His Being and will. This, again, does not be-little but exalts 'the greatness of the power of God'.

It is important to note that this Christian idea of inspiration differs from and is much more spiritual than the Muhammedan conception of the *dictation* of the Qurán.

8. We . . . straitened. Christ is 'the Way' (John xiv. 6), and they who are on the way cannot wander at will.

The work of the servant of Christ may be hindered by circumstances which are beyond his control; but though he may be imprisoned 'the word of God is not bound' (2 Tim. ii. 9; cp. Phil. i. 12ff.).

Perplexed . . . despair. God demands sacrifices of us which seem to cripple us, and removes supports which we seem to need. Yet, though perplexed, we are saved from despair by the sure knowledge that all sacrifice must be fruitful, and that God hides that He may more fully reveal Himself (Mark iv. 22).

9. Pursued yet not forsaken (cp. 1 Cor. iv. 12; Heb. xiii. 5f.). Harassed, yet finding our Lord brought nearer through the worry.

always bearing about in the body the [9] dying of **10**
Jesus, that the life also of Jesus may be
manifested in our body. For we which **11**
live are alway delivered unto death for Jesus' sake,

[9] Gr. *putting to death.*

Smitten down yet not destroyed (cp. Ps. xxxvii. 24; Prov. xxiv. 16; Mic. vii. 8). Incapacitated for work by illness, yet so being given time for spiritual recuperation.

10. (Cp. Rom. v. 10; vi. 4ff.; 1 Cor. xv. 31; Gal. ii. 20; vi. 14, 17; Phil. iii. 10; 1 Pet. iv. 1, 13). Our Lord endured, not to take the suffering out of life, but to make it fruitful, for in itself it is only potentially so.[1] As Dr. Hort puts it, 'The uniqueness of the great sacrifice seems to me not to consist in its being a substitute which makes all other sacrifices useless and unnecessary, but in its giving them the power and the meaning, which in themselves they could not have.' [2]

11. (Cp. i. 5, 9; vi. 9; Acts xiv. 22; xv. 26; 1 Cor. iv. 9; Col. i. 24; 2 Tim. ii. 11). It is a question how far we *can* be filled with the life of Christ save through some form of suffering. Or may it not be that we can receive it and live in it, as, for instance, a little child does, without suffering, but cannot impart it to others? The Son lived in the fulness of the life of the Father from all eternity, but when He was incarnate that He might give that life to others, then He must needs suffer (Matt. xvi. 21; Luke. xxiv. 46; Acts xvii. 3; xxvi. 23; Heb. ii. 10).

[1] See additional note D at the end of the chapter.

[2] *Life of Dr. Hort*, vol. ii, p. 157.

that the life also of Jesus may be manifested in our
12 mortal flesh. So then death worketh in us, but life
13 in you. But having the same spirit of faith, according to that which is written, I believed, and therefore did I speak; we also believe,
14 and therefore also we speak; knowing that he which raised up [10] the Lord

[10] Some ancient authorities omit *the Lord*.

12. Since in the Church we have an 'extension of the Incarnation' it must manifest not only the life but the death of Christ. The life of the risen Christ is communicated to those who are not Christians by the self-sacrifice of those who are. This being God's method, we cannot be surprised if He demands a very high standard of self-renunciation of those who would deliver His message, and will not give true success without it. Is the missionary work of the Indian Church at the present day costing her enough?

13. In quoting from Ps. cxvi. 10, St. Paul no doubt had in mind the preceding verses,

> Return unto thy rest, O my soul;
> For the Lord hath dealt bountifully with thee.
> For thou hast delivered my soul from death,
> Mine eyes from tears, and my feet from falling.
> I will walk before the Lord in the land of the living.

This had been St. Paul's experience.

14. Knowing . . . Jesus (cp. 1 Thess. iv. 14). Our Lord's resurrection is the pledge of ours, not because His rising proves that man *can* rise, but because it necessitates that of those who are spiritually united

Jesus shall raise up us also with Jesus, and shall

with Him (1 Cor. vi. 14; xv. 20; 2 Cor. xiii. 3). '*In* Christ shall all be made alive.'

'The Lord' is absent from some of the oldest MSS. and should perhaps be omitted. It is because He is Son of man that the resurrection of Jesus involves ours, and only man could slay man's mightiest foe.

In the *Rāmāyaṇa* Rāvan is a type of sin and the devil, and it is by man alone that he can be slain.

> None else may take his life away
> But only man the fiend may slay.
>
> Vālmīkī's *Rāmāyaṇa*, i. 14, 81f.

Or, to take another illustration from the same poem, none but Christ could bend and break the bow of sin and death, as Rāma alone did Ṣiva's.

> Vālmīkī's *Rāmāyaṇa*, i. 67.
> Tulsi Dās's *Rāmāyaṇa*, i, ch. 265.

And . . . us, as a bride is presented to the bridegroom (xi. 2; Col. i. 22).

With . . . you (cp. Jude 24). In reunion will consist largely the joy of the resurrection.

St. Paul can never separate the thought of the individual from that of the body of which he is a member. The spiritual life does not consist merely in a personal relationship with our Lord, but of a union with others in Him. And as it is here so will it be hereafter in a higher degree. The communion of saints will be

15 present us with you. For all things *are* for your
[11] Gr. *the more.* sakes, that the grace, being multiplied through [11] the many, may cause the thanksgiving to abound unto the glory of God.
16 Wherefore we faint not; but though our outward man is decaying, yet our inward man is
17 renewed day by day. For our light affliction,

fully realized.[1] Can the theory of transmigration give such a hope?

15. Cp. i. 11. **The grace . . . many.** Grace shared is not thereby added but multiplied. Our common spiritual life is more than the sum total of our individual lives. This explains the strength of a community mission, in which the spiritual bond uniting the members is close.

16. St. Paul is conscious that his health is giving way under the strain of his life of suffering and anxiety, yet his inner life [2] ever grows stronger.

"'The inward man' is the true self, which answers to the divine pattern, and is contrasted with 'the outward man', the material frame, through which for a time the self finds expression in terms of earth. . . . This is according to God's will our informing personality, moulding, if it fulfils its part, all that comes within its influence."[3]

17. Cp. Rom. viii. 21. It is through the 'light

[1] See additional note E at the end of the chapter.
[2] See additional note F at the end of the chapter.
[3] Westcott on Eph. iii. 16.

which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but 18
at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

affliction' that we are transformed into the image of Christ 'from glory to glory' (iii. 18).

18. While . . . unseen. How strange a paradox, yet how true as a description of the life of faith! There is an unseen world around us, and 'we endure as seeing Him who is invisible' (Heb. xi. 27). We do not always, it may be, see with equal clearness the heavenly vision, but the fact that we *have* seen it, when for a moment the heavens were opened, helps us to tide over times of difficulty and darkness.

Perhaps St. Paul as he wrote this was thinking of a scene which had profoundly influenced his own life, and remembered how St. Stephen at his martyrdom had seen the heavens open, and those who were there had seen his face transfigured as he gazed and become 'as the face of an angel' (Acts vi. 15).

for . . . eternal (cp. Ps. cii. 26ff.; 1 Cor. vii. 31; xiii. 13). This is a thought which has been much dwelt on in India.[1]

[1] See additional note G at the end of the chapter.

ADDITIONAL NOTES

A

iv. 1

The frequency with which διακονεῖν (to minister), διακονία (ministry) and διάκονος (minister) occur in St. Paul's writings is noticeable.

διακονεῖν, St. Paul 8, elsewhere in the New Testament 26 (reduced by parallels to 20).

διακονία, ,, 22, elsewhere 3.

διάκονος, ,, 22 ,, 8 (reduced by parallels to 5).

St. Paul may well have felt that the work done by St. Stephen (διακονία) the deacon (διάκονος) was of great importance, and that it was specially encumbent on him to carry it on and urge it upon others. The primary Christian significance of this group of words is determined by our Lord's sayings in Matt. xx. 26ff. It seems to me that 1 Tim. i. 12 should be translated 'I thank him that enabled me, even Christ Jesus our Lord, for that he counted me faithful, appointing me unto ministry,' and not as in the Revised Version. There is no place in the New Testament where the prevailing thought of διακονία is service of God; it is always ministry to men. May not St. Paul have deliberately chosen the word which was associated with St. Stephen? He felt that God in His mercy was allowing him in some small measure to atone for his sin in compassing St. Stephen' sdeath, by committing to his charge the carrying on of his work.

In the same way he took up his message, the catholicity of Christianity. He had in his blind folly been partly responsible for St. Stephen's death (Acts vii. 58). He could not undo that fatal mistake, but he could at least take upon himself his διακονία (ministry), and hand on his message to the world.

The next verse (1 Tim. i. 13) makes it probable that he had St. Stephen in mind—'though I was before a blasphemer, and a

persecutor and injurious: howbeit I obtained mercy because I did it ignorantly in unbelief' (see notes on iii. 17 (end) and viii. 4).

B

iv. 4

We have already seen (additional notes C on i. 20 and C on iii. 17) that Christ is the fulfilment of India's hopes, the reality corresponding to her visions. It is viewed in this light that the Hindu belief in incarnations gains its true significance. Neither Rāma nor Kṛishṇa can be regarded as historically an image of God, yet both have been conceived as such. Each, when he first appears before us in Hindu literature, is a human hero only, and each has been gradually deified. By the time the *Bhagavadgītā* was written the process was complete in the case of Kṛishṇa, while the Adhyātma *Rāmāyaṇa* and Tulsī Dās's *Rāmāyaṇī* speak with equal clearness of the divinity of Rāma.

The degree of completeness with which Rāma and Kṛishṇa were conceived by different teachers to reveal the Divine Being necessarily depended upon the view taken by them of the essential nature of the ultimate Brahman. 'The Brahman of Ṣankara is in itself impersonal, a homogeneous mass of objectless thought, transcending all attributes; a personal God it became only through its association with the unreal principle of Māyā, so that—strictly speaking—Ṣankara's personal God, his Iṣvara, is himself something unreal. Rāmānuja's Brahman, on the other hand, is essentially a personal God, the all-powerful and all-wise ruler of a real world, permeated and animated by his spirit.' [1]

It is a consequence of this that the *Ṣri-Bhāshya* of Rāmānuja identifies Brahman with Vishṇu or Nārāyaṇa—Nārāyaṇa is in fact nothing but another name for Brahman, and hence it follows that the incarnations are, as conceived by him and his school, real revelations of the Divine, each in its degree an image of the invisible God; while with Ṣankara and his followers this view is in the nature of things impossible.

[1] Dr. Thibaut's Introduction to the *Vedānta Sutras*, p. xxx.

The significance of the *Bhagavadgītā* as a revelation of India's ideals is very great. The *Gītā* ' is the concentrated essence of Hinduism. It is the expression of all the highest hopes, aspirations and ideals of the best Indians that have ever lived. In it we see the Hindu people longing for God, reaching out after God, expressing the deepest desires of their religious nature. It is the revelation of the Hindu people. In reading it we read their inmost thoughts and hear their unutterable prayers. As such it is one of the most precious and interesting documents in the whole world. If any one wants to understand the Hindu people, let him steep himself in the thought of the *Gītā*. The book is to be read as a spiritual autobiography of Hinduism.

Now the chief feeling that finds expression in the *Gītā* is the desire for an incarnate Saviour, a Saviour incarnate for the good of men, incarnate to give a clear revelation of the will of God. The definiteness of the idea and the passion with which it is urged stand out in extraordinary contrast with the baselessness of the Kṛishṇa story. How startling it is to find that, though there is not a fragment of foundation for it, yet the belief grew up, and was not only expressed by a few thinkers, but was passionately welcomed by the myriads of the people of this land! The thought that remains in the mind after the perusal of this great work, is this—The *Gītā* is the cry of the Hindu people for an incarnate Saviour '.[1]

Similar is the significance of the Rāma story. In Tulsī Dās's *Rāmāyaṇa* one of the objects of the incarnation is taught in a myth of some beauty, which emphasizes man's universal longing for one who will be for him an image of God. Manu, from whom the whole human race has sprung, having reigned a long while keeping all God's commandments, determined to adopt the ascetic life with his wife Satrūpa, in devotion to Hari. They were filled with a passionate desire to behold him. ' O that we could see with our eyes the very God, without parts or passions, without beginning or end.' After they had practised further austerities and repeated their request, Hari manifested himself to them in all his glory

[1] Farquahar, *Gītā and Gospel*, p. 27f.

and beauty, and bade them ask a further favour. At last after some hesitation Manu said, 'O Gracious Lord, I will declare the crowning boon, for what concealment can there be? I would have a son like you.' On seeing his love and hearing his sincere words the Compassionate said, 'So be it; I myself, O King, will be born as your son.' His wife, when asked her wish, repeated with many expressions of devout humility the request of her husband; and in fulfilment of Vishnu's promise Rāma was eventually born.[1]

The thought that needs which the Philosophic forms of Hinduism had failed to meet were met by the presentation of God incarnate finds expression in several places in this poem.

We are told that a saint named Bhusundi, while pursuing his search after God, came upon the seer Lomas on one of the peaks of Mount Meru, and begged him to teach him how to worship the incarnate God. The poem then continues,

'Being himself a philosopher devoted to the mystery of the transcendental, and thinking that I had fully mastered the subject, he began a sermon on Brāhm, the unbegotten, the indevisible, the immaterial, the sovereign of the heart, unchangeable, unwishful, nameless, formless, approachable only by analogy, indestructible, incomparable, beyond the reach of thought or sense, spotless, immortal, emotionless, illimitable, blessed for ever; identical with yourself, you and he being as absolutely one as a wave and its water; so the Vedas declare. The saint gave me the fullest possible instruction, but the worship of the impersonal laid no hold upon my heart. Again I cried, bowing my head at his feet, "Tell me, holy father, how to worship the Incarnate. Devotion to Rāma, oh wisest of Sages, is like the element of water, and my soul—which is, as it were, a fish—how can it ever exist without it? Of your mercy so instruct me that I may see Rāma with my own eyes. When I have my fill of the Lord of Avadh, then I will listen to your sermon on the unembodied." Again the saint discoursed of the incomparable Hari, and demolishing the doctrine of the incarnation, explained him as altogether passionless. But I rejected

[1] Tulsī Dās's *Rāmāyaṇa*.

the theory of the abstract and with much obstinacy insisted upon his concrete manifestation.'

Again later Bhunsundi says, 'Every sage whom I questioned told me thus: "The Lord is present in all his creatures."' This religion of the impersonal did not satisfy me; I felt 'an overpowering devotion towards the incarnation of the supreme.' *Divine Incarnation as taught by the Rāmāyaṇa of Tulsī Dās*, by a member of the Brotherhood of the imitation of Jesus, p. 8f.

The following passages illustrate the language used in Hindu writings in speaking of the incarnations as revealing a Divine Being.

'Whensoever . . . piety languishes, and impiety is in the ascendant, I create myself. I am born age after age, for the protection of the good, for the destruction of evil doers, and the establishment of piety.' *Bhagavadgītā*, iv. 10.

'The Lord of Fortune (i.e. Vishṇu) whose essence is absolute negation of all evil, accordance with blessedness and infinitude of knowledge and bliss—who is an ocean of boundless and blest qualities of nature, to wit, transcendent knowledge, strength, majesty, vigour, power, and brilliance—whose divine form is a mine of splendour, beauty, comeliness, youth, and other boundless qualities accordant with His will, uniform, inconceivable, god-like, marvellous, constant, flawless, and unsurpassed . . . who is the supreme Brahmā, supreme spirit, and Nārāyaṇa—after having created the universe from Brahmā down to stocks and stones, withdrew into His own nature, and thus became impervious to the meditations and worship of the gods from Brahmā downwards, and of mankind. But as He is a great ocean of boundless grace, kindness, love, and generosity, He assumed various similar forms, without putting away His own essential god-like nature, and time after time incarnated Himself in the several worlds, granting to His worshippers rewards according to their desires, namely religion, riches, earthly love, and salvation, and descending, not only with the purpose of relieving the burden of earth, but also to be accessible to men such as we are, so revealing Himself in the world as to be visible to the sight of all, and doing such other marvellous deeds

as to ravish the hearts and eyes of all beings high and low.' *Rāmānuja's prelude to his Commentary on the Bhagavadgītā.*[1]

'There is one God, passionless, formless, uncreated, the universal soul, the supreme spirit, the all-pervading, whose shadow is the world, who has become incarnate, and does many things, only for the love that he bears to his faithful people; all gracious and compassionate to the humble; who in his mercy ever refrains from anger against those whom he loves and knows to be his own; restorer of the past, protector of the poor; all good, all powerful, the Lord of Raghu.'[2] Tulsī Dās's *Rāmāyaṇa*, I. Ch. 13.

'The omnipresent and unbegotten God, the Creator, who has neither parts nor passions, whom not even the Veda can comprehend, has taken the form of a man.' *Ibid.*, I. D. 61.

'In Rāmā the invisible Brahm assumed a visible body.' *Ibid.*, I. Ch. 110; cp. also *ibid.*, I. Ch. 24; I Ch. 121 and D. 128; I. Chs, 24 to 27.

The above passages, which are only a few out of many to the same effect that might be quoted, show how fully India has realized both the need and the possibility of the advent of One who would be an image of the invisible God.

C

iv. 7

Cp. the following:

'Some one may say of me, "You are a poet," but my speech is not my own. It is not my own contrivance that is at work, the pervader of the world sets me speaking. Weak as I am, what power have I to disarm? What I say is what Govinda prompts. I am appointed to sit and measure out, but I am nothing, the authority of master is all. Tukā says, I am a faithful henchman, I bear the seal of my master's name.' *Poems of Tukārāma*, vol. i. 39.

[1] Translated by Barnett. *The Heart of India*, p. 40f.

[2] If Jagatrāja (Lord of the World) is here substituted for Raghurāja (Lord of Raghu) this passage may be quoted in the Hindi most effectively in preaching, as applying to Jesus Christ.

'The measure says, "I measure all," yet its master fills it and lays it aside empty. O God, let pride have no power to arise in me. This seal is current throughout the country, without it who would receive a wretch like me? Tukā says, The majesty belongs to him who holds all the strings in his hands.' *Ibid.* 70.

Kabir has a similar contrast between the frail body and the treasure which it contains.

> Within this earthen vessel are bowers and groves, and within it is the Creator:
> Within this vessel are the seven oceans and the unnumbered stars.
> The touch-stone and the jewel-appraiser are within;
> And within this vessel the Eternal soundeth, and the spring wells up.
> Kabir says: 'Listen to me, my friend! My beloved Lord is within.'

Kabir's Poems, viii, translated by Rabindranath Tagore.

D

iv. 10

'Crosses are only blessed in so far as we give ourselves up to them unreservedly. So, dear Sir, seek to forget yourself, else all suffering is useless. God does not lay suffering upon us merely that we may suffer, but that we may die to self by dint of putting it aside, under the most difficult of all circumstances, viz. pain.'

Archbishop Fénelon.

E

iv. 14

'The resurrection stands for "the finished condition of humanity", and its final presentation to God as the work of Christ. It stands, too, for the fruition of eternal life, which cannot be enjoyed by men as individuals, but as a corporate whole, and which will only be attained when—to use the figurative language of the Apocalypse—"the holy city" shall "come down from God out of heaven, prepared as a bride for her husband".'

C. H. Robinson, *Studies in the Resurrection*, p. 93.

F

iv. 16

The perishableness of the body is often contrasted, both in Buddhist and Hindu literature, with the imperishableness of the spiritual element within man. The following are illustrations :

Gods, may we with our ears listen to what is good,
And with our eyes see what is good, ye holy ones.
A hundred autumns stand before us, O ye gods,
Within whose space ye bring our bodies to decay ;
Within whose space our sons become fathers in turn,
Break ye not in the midst our course of fleeting life.
Aditi is the heaven, Aditi is mid-air, Aditi is the mother and the sire and the son,
Aditi is all gods, Aditi five-classed men, Aditi all that hath been born and shall be born.

Rig-Veda, i. 89. 8, 10.

When recovering from a serious illness towards the end of his life, Buddha is recorded to have spoken to a disciple as follows :

'I, too, O Ānanda, am now grown old and full of years, my journey is drawing to its close, I have reached my sum of days, I am turning eighty years of age ; and just as a worn out cart, Ānanda, can only, with much additional care, Ānanda, be made to move along, so, methinks, the body of the Tathāgata can only be kept going by much additional care. It is only, Ānanda, when the Tathāgata, ceasing to attend to any outward thing, or to experience any sensation, becomes plunged in that devout meditation of heart which is concerned with no material object—it is only then that the body of the Tathāgata is at ease.'

Mahā-Parinithāna-Suttas, ii. 32.

The means by which this state of devout meditation is attained are defined elsewhere as follows :

'If a Bhikkhu should desire, Brethren, to reach with his body and remain in those stages of deliverance which are incorporeal, and pass beyond phenomena, let him then fulfil all righteousness, let him be devoted to that quietude of heart which springs from

within, let him not drive back the ecstasy of contemplation, let him look through things, let him be much alone!'

Akaṇkheyya-Sutta, 10.

'By the old age of the body, that (the ether, or Brahman within it) does not age; by the death of the body, that (the ether, or Brahman within it) is not killed. That (the Brahman) is the true Brahman city (not the body). In it all desires are contained. It is the self, free from sin, free from old age, from death and grief, from hunger and thirst, which desires nothing but what it ought to desire, and imagines nothing but what it ought to imagine.'

Chhāndogya Upanishad, viii. 5f; see also *Bhagavadgītā*, ii. 24f.

G

iv. 18

A few of the innumerable illustrations of the thoughts of this verse, which might be drawn from the Hindu scriptures, are given below.

'The self-restrained man is awake when it is night for all beings; and when all beings are awake that is the night of the right-seeing sage.'

Bhagavadgītā, ii. 69.

'The way to the future does not shine for the ignorant man who blunders, rendered blind by folly caused by wealth; thinking thus "this world is and none other", he gets into my (death's) power again.' *Katha Upanishad*, ii. 6.

'Subtler than the subtle, greater than the great, in the heart of each living thing the *ātman* reposes. One free from desire, with his mind and the senses composed, sees the glory of the *ātman* and becomes absolved from grief' *Ibid.* ii. 20.

'The intelligent man knowing the *ātman*, bodiless, seated firmly in perishable bodies, great and all-pervading does not grieve.' *Ibid.* ii. 22.

'This *ātman*, concealed in all living beings, does not shine, but is seen by subtle seers, with keen subtle intelligence.' *Ibid.* iii. 12.

'The self-existent created the senses outgoing, therefore one sees outside and not the *ātman* within. Some intelligent men, with their senses turned away (from their object), desirous of immortality, see the *ātman* within.' *Ibid.* iv. 1.

'His form stands not within the fold of vision. None sees him with the eye. By the intellect controlling the mind, and by constant meditations is he revealed. Who knows that becomes immortal.' *Ibid.* vi. 9.

'The Infinite is immortal, the finite is mortal.'

Chhāndogya Upanishad, vii. 24.

'He who sees this (i.e. the spiritual *ātman* underlying all phenomenal existence) does not see death nor illness, nor pain; he who sees this, sees everything, and obtains everything everywhere.' *Ibid.* vii. 26. 2.

The illustration used in *Chhāndogya Upanishad*, vi. 14, 1 ff., with Śankara's explanation of it—too long to quote here—, is interesting, both for its similarities and its dissimilarities to St. Paul's thought.

CHAPTER V

1 FOR we know that if the earthly house of our [1] tabernacle be dissolved, we have a building from God, a house not made

[1] Or, *bodily frame.*

1. St. Paul goes on to contrast the physical body, which in his own case is rapidly perishing, with the incorruptible body which is to be, and in a measure already is, ours. The one is a tabernacle (cp. 2 Pet. i. 13f.; Isa. xxxviii. 12)—a place of temporary sojourn, the other a house—a permanent home. The latter is 'not made with hands' (cp. Mark xiv. 58; Acts vii. 48; Col. ii. 11; Heb. ix. 11, 24), i.e. is spiritual. It is already in the heavenly places, where Christians already dwell with Christ (Eph. i. 3, 20; ii. 6; cp. Heb. xii. 22).

The interpretation of this passage depends upon the consideration of St. Paul's doctrine of the spiritual body as a whole. This is attempted in an additional note at the end of the chapter,[1] which should be read before proceeding further. Here the thought is of the body that is to be, not as a spiritual house into which we are to enter some time after death, but as one already building. The English versions do not make this clear, but the Greek brings it out; for the word rendered 'building' means usually not 'edifice' but 'the process

[1] See additional note A at the end of the chapter.

with hands, eternal, in the heavens. For verily in 2
this we groan, longing to be clothed upon with our
habitation which is from heaven: if so be that being 3

of building', or 'a building regarded as in progress' (see Armitage-Robinson's note on Eph. ii. 21).

A good deal of St. Paul's meaning here and elsewhere has been lost by the unwarrantable projection into the future of processes of transformation which he regards as already begun.[1]

2. (Cp. 1 Cor. xv. 53f.; Rom. viii. 22f., 26). Our physical bodies are incapable of giving full play to spiritual energies which are already ours, or bringing us into touch with the spiritual environment which already surrounds us (iv. 18; v. 17). Hence, as things are, our spiritual life is necessarily one of stress and struggle. We long for a change in our bodies which will fit them to respond to the spiritual within and without.

That it is so is a proof of man's nobility. He is made for better things than he has yet attained to, and cannot, like the beasts,[2] rest satisfied with his present state.

3. The man who has lived here wholly a life of sense, and then at death is stripped of the physical body, through which alone the streams of his life have flowed, will go out as it were naked into the world of spirits, unclothed with the spiritual body which should all the time have been growing around his soul. His has been a wholly animal life; this is cut off from him and there

[1] See additional note B at the end of the chapter.

[2] See R. Browning's *Rabbi Ben Ezra*.

clothed we shall not be found naked.
4 For indeed we that are in this [2] taber-

[2] Or, *bodily frame.*

is nothing to take its place. He is no longer in correspondence with his environment. He has learnt to enjoy only physical pleasures, and now only spiritual joys are to be had. He is as much out of it as a naked man would be, if suddenly brought into a king's court.

Adam and Eve, when they had sinned and were no longer fit for the Paradise in which they dwelt, discovered that they were naked (Gen. iii. 10f.).

There is in this verse no reference to a disembodied state after death, of which there is no evidence in the New Testament.

4. (Cp. Rev. iii. 17). 'To pass into the spiritual is not to be unclothed, it is to be added to, to made more complete and that is all. It is by want and loss that we are not in the spiritual.' [1]

The idea of that which is imperfect issuing in that which is perfect is characteristic of St. Paul (see note on v. 17). He does not desire, as a Hindu Yogi might, to pass out of the body. He longs for the hastening of a process, already begun and to be perfected when the purely physical part of his body drops away at death, a swallowing up of mortality by life, whereby what he calls elsewhere 'the redemption of the body' (Rom. viii. 23) may be completed.[2]

To the Buddhist and to the Hindu the change which death effects is like the casting of a skin by a snake. To

[1] *Life of James Hinton*, p. 177.

[2] See additional note C at the end of the chapter.

nacle do groan, [3]being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life. Now he that wrought us for this very thing is God, who gave unto us the earnest of the Spirit. Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by [4]sight); we are of good courage, I say, and are

[3] Or, *being burdened, in that we would not be unclothed, but would be clothed upon.*

[4] Gr. *appearance.*

the Christian it is like the change of the chrysalis into the butterfly.

5. This very thing, i.e. the change which is even now taking place in us as the spiritual body develops. It is for this—the gradual transformation of the lower into the higher[1]—that God created us. This transformation is the work of God's Spirit, which He has already bestowed upon the Christian.

6, 7, 8. Being . . . courage. St. Paul had just passed through a time of such danger and anxiety that his courage would have failed, had not God taught him through it the lessons he has now been teaching the Corinthians.

[1] For an admirable exposition of a conception of the dependence of the material on the spiritual, and the spiritual on the material, which is, I think, the same as St. Paul's, see the 67 lines beginning

> Truth so far in my book; truth which draws
> Through all things upwards,

in E. B. Browning's *Aurora Leigh*, Bk. vii.

willing rather to be absent from the body, and to

Hinduism, with its doctrine of Māyā, has much to say on the instability and impermanence of this world. Christianity inspires hope where Hinduism produces pessimism, because the former perceives what the latter does not, that things—the body, for instance, the organization of society, and the relationships between individuals—which are in themselves fleeting, may become eternal by being brought into union and harmony with the eternal and the spiritual. Manu, for instance, says 'The only friend who follows men even after death is justice, for everything else is lost at the same time when the body perishes' (viii. 17). For the Christian other friends remain 'in Christ'.

And knowing . . . the Lord. St. Paul does not say 'in the body', but 'at home in the body'. It is the treating of our physical bodies, which are but tabernacles (v. 1), as 'continuing cities' (Heb. xiii. 14), that separates us from Christ.

St. Paul, later in this Epistle (xii. 2ff.), speaks in doubt as to whether he was 'in the body' or 'out of the body', when he was caught up into Paradise. Yet since, so long as we are bound to a physical body, we are under limitations which obstruct our spiritual vision—'we walk by faith, not by sight'—we long to be 'absent from the (physical) body' that we may be 'at home with the Lord' (cp. Phil. i. 23). The seeing 'face to face' (1 Cor. xiii. 12) is not yet possible to us. We are not yet 'at home' in the innermost of the 'many mansions' of our Father's house (John xiv. 2).

be at home with the Lord. Wherefore also we **9**
[5] make it our aim, whether at home or
absent, to be well-pleasing unto him.
For we must all be made manifest before the judge- **10**
ment-seat of Christ; that each one may receive
the things *done*[6] in the body, according
to what he hath done, whether *it be*
good or bad.

[5] Gr. *are ambitious.*

[6] Gr. *through.*

9. (Cp. Col. i. 10; Rom. xiv. 8). Literally 'wherefore we are ambitious'. There is such a thing as Christian ambition, though it is not self-seeking. The desire of our Heavenly Father's approval was advanced by our Lord as the sovereign motive (Matt. vi. 1,4, 6).

Buddhism and some forms of Philosophic Hinduism teach that desire of all kinds is an evil. Christianity, on the other hand, bids us subordinate the lower to the higher desires.

10. The day of judgement is not so much a day on which judgement will be passed as one on which it will be manifested. We shall then be seen in our true colours, and receive 'the things that are through the body', for that is what St. Paul's words mean literally. That is, surely, mainly the characters we have built up through the use of our bodies (cp. Rom. i. 27), and which have, as it were, left their impress upon our spiritual bodies.

The action of the law of Karma, so far as it relates to the fruit of deeds, is insisted on as strongly in Christianity as in Hinduism (Matt. xvi. 27; xxv. 31f.; Rom. ii.

11 Knowing therefore the fear of the Lord, we persuade men, but we are made manifest unto

6ff.: xiv. 10; 1 Pet. i. 17; Rev. ii. 23). Its operation is universal and relentless. But other influences may be brought to bear upon life, which may modify its results. Of these Hinduism knows nothing. The Christian teaching on this subject is well brought out by the comparison of St. John's picture of the Day of Judgement in Rev. xx. 11f. with the passage in Daniel (vii. 9ff.), which suggested its symbolism. In both the books are opened and all are judged in accordance with what is written therein. But, in addition to the books mentioned by Daniel, St. John sees another, the book of life, and the presence in this or the absence from it of the names of the judged is of supreme importance. That is to say all men are still judged according to their works, but there has now been introduced into the lives of men a new force—the power of an indissoluble life (Heb. vii. 16)—which transforms them and so their works. And since God judges men by what they are, and only by what they do in so far as it is an indication of what they are, it is of supreme importance in estimating them, that it should be known whether or not they possess this life. Hence a man's worth in God's sight depends upon whether his name is written in the Book of Life. God sees him not only as he is but as he is becoming; and whatever he may have done in the past, apart from the life which is in Christ he can become nothing (John xv. 5).

11. knowing . . . men. St. Paul acts under a

God; and I hope that we are made manifest also in your consciences. We are not again commending 12
ourselves unto you, but *speak* as giving you occasion of glorying on our behalf, that ye may have wherewith to answer them that glory in appearance, and not in heart. For whether we [7]are 13
beside ourselves, it is unto God; or whether we are of sober mind, it is unto you.

[7] Or *were*.

deep sense of responsibility, which springs from the knowledge that both he and those to whom he ministers will be judged (1 Cor. iv. 1ff.; ix. 16f.; Jam. iii. 1).

but . . . consciences (cp. iv. 2). St. Paul here returns to his own defence against his detractors. Knowing his own purity of motive and action he appeals against them to the consciences of his disciples. 'God knows', he implies, 'the sincerity of my motives. It is only men that I have to convince'.

12. (Cp. iii. 1). His defence now consists, not in any statement as to his conduct, but in a declaration of the Gospel which he preached, with an implied contrast of it with the teaching of his opponents. This will enable his friends at Corinth, who would defend him but do not know how, to demonstrate the reality of his mission.

13. St. Paul has ecstasies, but these he will not bring forward here as a proof of his mission—when he uses them later as evidence that God is with him, he does so unwillingly (xii. 1, 11)—they are a matter between him and God alone. He will remind them soberly what his message to them has always been.

14 For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died;

St. Paul in speaking of himself as beside himself, was perhaps quoting a taunt of his opponents. It was not the first time that his inspired zeal had been mistaken for insanity (Acts xxvi. 24).

14. (Cp. Acts xviii. 5; 1 Cor. vi. 19f). St. Paul gives here both his own sovereign motive and the key-note of his teaching—the compelling love of Christ.[1] One who is animated by such a motive cannot be a self-seeker.

The phrase is ambiguous. It may mean either Christ's love for us or ours for Him. Probably St. Paul had both in mind. The former involves the latter, since 'we love because He first loved us' (1 John iv. 19). His love, once experienced and apprehended, compels ours (Gal. ii. 20).

Love's power of constraining to sacrifice is beautifully alluded to by Kabir:—

> Who has ever taught the widowed wife to burn herself on the pyre of her dead husband?
> And who has ever taught love to find bliss in renunciation?
> *Kabir's Poems*, lxii., translated by Rabindranath Tagore.

Because . . . died. Because Christ died for all, therefore all Christians, constrained by His love, willingly died to self in baptism (Rom. vi. 1–12; Col. ii. 12ff.; cp. 2 Cor. iv. 10); that united with Him they might live again.

[1] See additional note D at the end of the chapter.

and he died for all, that they which live should no 15
longer live unto themselves, but unto him who for
their sakes died and rose again. Wherefore we 16

15. (Cp. Rom. xiv. 7). Our Lord's resurrection, no less than His death, was for our sakes, and will result in ours. It is of a moral and spiritual resurrection the apostle is thinking (cp. Phil. iii. 10ff.); whatever happens to our physical bodies will be the result of this.

16. The fact of Christ's passion has changed the Christian's whole attitude towards his fellow-men. They are now for him, whatever their worldly position, those for whom Christ died, and who, if Christians, live in Him. All other facts about them, such as whether they are Jews or Greeks, rich or poor, bond or free, have sunk into insignificance.

This was the case with St. Paul and enabled him to rise superior to such considerations (Gal. ii. 6; Col. iii. 11). He could regard the slave as a brother (Philem. 16) as truly as the master, the Gentile as the Jew.

This is still the strength of the Christian Church. It unites those whom many things after the flesh separate, the high caste and the out-caste, the Indian and the European.

St. Paul's conversion wrought a similar change in his attitude towards Christ. Before it he had been familiar with the facts of His life and death, and they had moved him only to the bitter persecution of Christians. Now he knows Him as One with whom, though exalted to God's right hand, he holds hourly communion; One who is his very life (Phil. i. 21; Col. iii. 4; Gal. ii. 20).

henceforth know no man after the flesh: even
though we have known Christ after the
flesh, yet now we know *him so* no
more. Wherefore if any man is in
Christ, [8] *he is* a new creature: the old things are

[8] Or, there is *a new creation.*

17

His opponents had not risen to this height. They boasted of having known our Lord, as St. Paul had not, during His life upon earth, laid stress upon His Jewish lineage (Rom. i. 3; ix. 5; cp. 1 Cor. x. 18), and the fact that He had been circumcised and kept the Jewish Law; but they had not St. Paul's wider conception of Him and His work.

17. (Cp. Isa. lxv. 17; lxvi. 22; Acts iii. 21; Rom. vi. 4; viii. 21; Gal. vi. 15; Eph. ii. 10; iv. 24; Col. iii. 10; 2 Pet. iii. 13; Rev. xxi. 5). 'There is a new creation' is the correct translation. This had been St. Paul's experience at his conversion. He became a new creature living in a new world.

'The Apostle calls to mind that the narrowness and exclusiveness of Judaism, the intolerable burden of the Law and the still more intolerable burden of sin, have passed away from those who believe in Christ, and that a dispensation of comprehension, freedom and peace have taken their place' (Plummer, *ad loc.*).

This figure, like that of the new birth in our Lord's teaching (John iii. 1–9), lays stress upon the fact that the Christian receives that which could not come to him by mere development—'born of the flesh'—but that which must come 'from above' (John iii. 3, 6). God alone can create.

passed away; behold, they are become new. But 18
all things are of God, who reconciled us to himself

Yet in one sense it is the old which is renewed. Old possessions and surroundings have a changed but not a decreased value.[1]

18. But . . . God. That is, the fact that the spiritual and eternal in persons and relationships and in surroundings is to take the place of the material and the transitory does not mean that the latter are either evil or unimportant. God in producing His new creation does not abolish but transforms the old; He 'reconciles' it to, that is brings it into tune with Himself. This should save us from other-worldliness. As Newman says, 'We attain the heavenly by using this world well, though it is to pass away; we perfect our nature not by undoing it, but by adding to it what is more than nature, and directing it towards aims higher than its own.'[2]

This is the true principle of Christian, in contrast with Hindu asceticism, and is recognized in the collect for Ash Wednesday, which begins, 'Almighty and everlasting God, who hatest nothing that Thou hast made'—the thought of the text, 'all things are of God'. The ideal is not one of the mutilation of bodies essentially vile, but of our 'flesh being subdued to the spirit that we may ever obey His godly motions in righteousness and true holiness.'[3]

[1] See additional note E at the end of the chapter.

[2] *Idea of a University*.

[3] Collect for the first Sunday in Lent.

through Christ, and gave unto us the ministry of
19 reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto
[9] Or, *placed in us.* them their trespasses, and having [9] committed unto us the word of reconciliation.

Who . . . reconciliation (cp. Rom. v. 10–12; xi. 15; Eph. ii. 14–19; Col. i. 20–2). The study of these passages shows that for the Christian St. Paul everywhere regards reconciliation as an accomplished fact, effected by our Lord's death on the cross. In the world the process is still in progress. Reconciliation is, in his thought, distinct from the being saved by the life of Christ which follows it (Rom. v. 10). It is the free access to God opened to us by our incorporation into Christ, who has died to secure it.

The 'us' which occurs twice in this verse must in both places refer to the same people, that is to all Christians, not only to St. Paul and his fellow-workers. To the Church as a whole is committed the ministry of reconciliation.

19. to wit . . . himself. This is our message to all men. It is nowhere said in the Bible that God is reconciled to men, but always that they are reconciled to Him. The change needed is in us not in Him. It is 'in Christ', through our living union with Him, that this is effected.

The reconciliation to God will result, as St. Paul teaches elsewhere (Eph. ii. 14ff.), in creating unity among those who are now hostile to one another. In India we

We are ambassadors therefore on behalf of 20
Christ, as though God were intreating by us: we

can point to Christ as alone able to do this (see note on v. 16).

not . . . trespasses. One of the characteristics of Christian love, which is a reflection of the Divine, is that it 'taketh not account of evil' (1 Cor. xiii. 5).

Committed to us should be 'placed in us'. It is our state which preaches. Men should see in us those manifestly at peace with God, and the sight will win them.

20. These words are usually taken as referring to St. Paul and his fellow-evangelists, and this view is necessitated if we insert in this verse, as the English versions do, a 'you' which is not in the Greek. But this does not seem to be the best interpretation of the passage. The 'we' here refers most naturally to the same people as the 'us' of verses 18 and 19, and these, as we have been, are all Christians. St. Paul in what follows claims the sympathy of the Corinthians by asserting that they are sharers in his work and in the sufferings which it involves. The sense then is, We Christians, therefore, are Christ's ambassadors; and our message *to the world* is, Be reconciled to God.

This interpretation is in accordance with St. Paul's teaching elsewhere. It is not the ordained ministers of the Gospel only who are bound to be missionaries, but all Christians. The work of the officers of the Church is to fit them for this. Christ 'gave some to be apostles, and some prophets, and some evangelists, and some

beseech *you* on behalf of Christ, be ye reconciled
21 to God. Him who knew no sin he made *to be*

pastors and teachers, with a view to a perfecting of the saints for a work of ministering, for building up the body of Christ'[1] (Eph. iv. 11f.).

The work of an ambassador is more honourable than that of a mere herald. The latter is sent to deliver a message, the former to represent his king, and to enter into negotiations with a view to establishing or maintaining friendly relations. To do this adequately he must know the king's mind, so as to be able to reflect it faithfully in the face of unforeseen contingencies. The person of an ambassador should be sacred, but those to whom he goes may think that they recognize in him an enemy in disguise, and so, like St. Paul, he may become 'an ambassador in chains' (Eph. vi. 20); not perhaps always material bonds, but fetters imposed on him by the suspicions of those to whom he is sent, which hinder the free delivery of his message.

21. Him . . . no sin. Cp. 1 Pet. ii. 22; Heb. iv. 15; John viii. 46.

He . . . behalf. These are difficult words. In what sense can our Lord be said to have been 'made (to be) sin'? The most probable meaning, perhaps, is that in persuance of His Father's will He so identified Himself with the sinful world, that He brought upon Himself to the full the sufferings and the shame of sin (cp. Rom. vi. 9f; viii. 3).

[1] Westcott's translation.

sin on our behalf; that we might become the righteousness of God in him.

that . . . in him (cp. Rom. i. 17; 1 Cor. i. 30). Again it is what we *are* in Christ that preaches.

ADDITIONAL NOTE

A

v. 1

ST. PAUL'S DOCTRINE OF THE RESURRECTION OF THE BODY.

Let us not say
" Spite of the flesh to-day
" I strove, made head, gained ground upon the whole ! "
As the bird wings and sings,
Let us cry " All good things
Are ours, nor soul helps flesh more now than flesh helps soul ! "

Robert Browning.

Eternal form shall still divide
The eternal soul from all beside ;
And I shall know him when we meet.

Tennyson, *In Memoriam*, xlvii.

In this note an attempt is made to reconsider St. Paul's teaching on the relation between the physical and the spiritual bodies. The writer has long felt that much of the popular teaching on the subject is unsatisfactory, and a detailed examination of all the Apostle has said on it has confirmed the impression. In what follows his Epistles are passed under review, in the order in which he wrote them, that the development of his thought and teaching may be traced.

It is important to recognize that such development has taken place. As Professor Charles says, 'In the writings of Paul we find no single eschatological system. His ideas in this respect

were in a state of development. He began with an expectation of the future inherited largely from traditional Judaism; but under the influence of great fundamental Christian conceptions he parted gradually from this and entered on a process of development in the course of which the heterogeneous elements were silently dropped off.

Four stages are marked out. Even in the last Paul does not seem to have attained finality, though he was still working towards it. It is permissible, therefore, for his readers to develop his thoughts in symmetrical completeness and carry to its conclusion his chain of reasoning'.[1]

1 *Thessalonians*.—This Epistle contains little bearing directly on our subject, but it is implied (iv. 14) that our Lord's resurrection involves ours, from which it will be an easy transition to pass, as St. Paul does afterwards, to the thought that in our Lord's resurrection body we have the model of what ours is to be. St. Paul's reference to the resurrection—'the dead in Christ shall rise first' (iv. 16)—contains no indication of the nature of the bodies with which they will rise. But when it is said that 'we that are alive that are left, shall together with them be caught up to meet the Lord in the air' (iv. 17), it seems to be meant that this will be in our bodies, or at least nothing is said to the contrary; and at the end of the Epistle he implies that whatever change takes place in the body at the coming of the Lord, it will not be by way of impoverishment, for he prays 'the God of peace sanctify you wholly, and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it' (v. 23).

This verse, indeed, contains in germ a large part of the doctrine of the resurrection of the body as ultimately developed by St. Paul. Whatever change takes place nothing is lost of all that pertains to our complex humanity. Transformation and purification there will be, but no loss. Spirit and soul and body will be preserved entire.

[1] Prof. Charles in the article on *Eschatology* in the *Encyclopædia Biblica*.

It is a thought which has found fine expression in one of Mrs. Browning's poems:

> 'God lent him and takes him', you sigh.
> Nay, there let me break with your pain:
> God's generous in giving, say I—
> And the things that He gives, I deny
> That He ever can take back again.
> He gives what He gives! Be content!
> He resumes nothing given, be sure!
> God lend? Where the usurers lent
> In His temple, indignant He went
> And scourged away all those impure!
> He lends not, but gives to the end,
> As He loves to the end! If it seem
> That He draws back a gift, comprehend
> 'Tis to add to it rather—amend—
> And finish it up to your dream.

2 *Thessalonians*.—The second Epistle to the Thessalonians adds nothing to this; but its teaching is in accordance with the ideas already expressed. St. Paul reminds his readers that they are called 'to the obtaining of the glory of our Lord Jesus Christ' (ii. 14). Christ's glorified humanity, which includes of course His spiritual body, is the model of perfection to which the Christian is to attain. When Christ comes it will be in order that He may be 'glorified in His Saints' (i. 10, 11).

1 *Corinthians*.—When we turn to 1 Corinthians we find St. Paul's doctrine much more fully developed, perhaps in answer to questions raised by some who had read 1 Thessalonians.

It is asserted, as before, that complete perfection includes that of the body, which will, it is implied, be attained when it is fully dominated by the Spirit (vii. 34; ix. 27).

But the Apostle goes into the subject in greater detail. In vi. 12ff., it is made clear that the continuance of the body is not dependent on that of the organs performing purely physical functions, which form part of it. God will bring to naught the belly like the meats which it devours, but not so the body, which is 'for the

Lord, and the Lord for the body' (vi. 13), and it is implied that our resurrection involves that of our bodies (vi. 13f).

Then follows the startling statement that our 'bodies are members of Christ.'[1] This surely implies a conception of the body as already in some sense spiritual. It is certain that St. Paul means the bodies which we now possess, since he urges the wickedness of making these, being what they are, 'the members of a harlot'. It is through our spiritual union with Christ ('He that is joined to the Lord is one spirit' *v.* 17) that our bodies are so brought under the control of His Spirit as to become His members; and it is because the union with a harlot is in awful analogy to this, so that her spirit comes to permeate and dominate the body of the man who has intercourse with her, in the way that Christ's was meant to, that the result in the case of a Christian is so awful and so blasphemous.

Considering the body's high destiny and the price at which it has been secured, it is the Christian's bounden duty to 'glorify God in it' (vi. 20); and the special self-denial of celibacy derives its value from the fact that it facilitates the consecration to God of the whole being, body as well as spirit (vii. 34).

Consistent with this is what St. Paul says about his own self-discipline. The aim of it is not to destroy but to ensure control over the body. He is like the wrestler and the runner, who cannot possibly fulfil their aim save through the instrumentality of the body; but in order that their object may be attained the body must be under complete control. There must be perfect response of function to will (ix. 24ff.). The main thought here is that of discipline for the sake of control, but the control is for the sake of effective development. Any discipline which should maim or cripple would defeat its own ends. This is implied in xiii. 3. Unless it is prompted by the inward life of love, all mortification of the body is useless.

Something of St. Paul's conception of the nature and function of the body can be learnt from his representation of the Church as the body of Christ. Every single part of the body is necessary

[1] Cp. Eph. v. 29f., where the same may be inferred.

for the expression of the inward life. No part can be dispensed with or remain inactive without that life becoming restricted (xii. 14ff.). Though the thought is not definitely expressed, the whole teaching of Chapter xii. is a preparation for that of Eph. i. 22f., that the Church is the body of Christ, 'the fulness of Him who all in all is being fulfilled'. And if this is true of the antitype, if the life of Christ can only attain its full expression and completeness when the body through which it is expressed reaches its full stature, it must, in his thought, be true too of the type. The attainment of the fulness of life in man's case must wait upon the development of his body, through which that life is manifested and expressed.

The view which is taken in this note is that St. Paul's ultimate conviction as to the body, arrived at only gradually as under the guidance of God's Spirit his thoughts on the subject framed themselves, was that though actually now material the body is potentially spiritual, and though often the enemy of, it is capable of becoming, and in the true Christian destined to become, the friend of the soul; and that now *in this present life* the process of growth of the spiritual body is going on, in which the rough material of the natural faculties, instincts and powers of the physical body is being worked up into a body which is spiritual and eternal.

At first sight the teaching of xv. 35ff. seems to be inconsistent with this view, and certainly the popular interpretation of the chapter is in conflict with it. It is ordinarily assumed that when the Apostle uses the metaphor of the sowing of the seed he is thinking of the act of burial, and that from that moment till the resurrection the soul remains in a disembodied state, to be again clothed with its body at the last trump.

But it seems almost certain that this is a mistake, and that, as Dr. Milligan says, 'all the earthly course of men from its beginning to its end, from the cradle to the grave, is the time of his being sown', or, may we not say rather, from baptism to the grave.

The arguments in favour of this interpretation are brought out fully in quotations from Dr. Bernard, Archbishop of Dublin, Dr. Milligan, Professor Charles and Bishop Westcott of Durham,

made by Canon C.H. Robinson in his *Studies in the Resurrection*, Appendx B, pp. 142ff., second edition. Professor Charles writes, 'The sowing here (1 Cor. xv. 42-4) cannot mean the burying of the body in the grave: such a meaning of "sow" (σπείρειν) is wholly unattested; it is rather the placing of the vital principle or spirit in its material environment here on earth, where the spirit of man, like a seed, gathers and fashions its body from the materials around it. The life of man in this world from its first appearance to the obsequies that attest its departure is analogous to the sowing of the seed in the earth.' [1]

The view taken in this note is not exactly this, but rather that at baptism the seed is sown—sowing must surely be a single act, not a long protracted process—and the gathering and fashioning of its body from the materials around it is begun here and completed hereafter.

As Dr. Bernard points out, the misinterpretation of this passage is due largely to the use of it in the Church of England service for the burial of the dead, which gives a colour to it which it did not originally possess.

It is clear that St. Paul does not regard the spiritual body as identical with the physical. The plant is not identical with the seed from which it springs. There are striking differences; yet the one issues from the other, and what the one is determines absolutely what the other will be. The seed *must* produce the appropriate plant. There is real continuity between the two. So the spiritual body is not identical with the physical. The latter must pass away as the former comes into being. Yet the character of the one determines that of the other. Words, however, are used which are not inconsistent with their existing co-ordinately. Both *are* (*v.* 44). The transformation is effected by the indwelling of the life-giving Spirit of Christ (*v.* 45), through which that which without this is corruptible, weak, dishonoured and natural, becomes incorruptible, strong, glorious and spiritual (*vv.* 42ff., 50).

[1] Prof. Charles in the article on *Eschatology* in the *Encyclopædia Biblica*.

There is indeed a statement that a change shall take place 'at the last trump' (*v.* 52), but the only change which is expressly mentioned as taking place then is one in the living. It is said that 'the dead shall be raised incorruptible' (*v.* 52), but there is nothing to imply in this and in the following words that what takes place at the resurrection is anything more than the consummation of what has been going on gradually ever since the life-giving Spirit of Christ (*v.* 45) entered into the Christian at baptism (cp. Rom. vi. 4).

There is an interesting passage bearing on this subject in Dr. Latham's book, *A Service of Angels* (p. 57). He writes, 'Now comes the insoluble question, what does the spiritual body mean? We accept the fact of our spirits being thus localized, but we cannot even guess at the *mode*. There is a strange parallel between the above words of St. Paul ("It is sown a natural body and it is raised a spiritual body"), and our Lord's words to Nicodemus: "Except a man be born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit, marvel not that I said unto you ye must be born anew (or from above)." Can it be that being "born of the Spirit" means the quickening of an in-born germ of the spiritual body by the Spirit "breathing where it listeth" (John iii. 18), or by the "life-giving Spirit of Christ" (1 Cor. xv. 46)? Can it possibly be that the spiritual body should go on growing, along with the natural body, during man's life on earth, and afterwards, escaping from it, become equal with the angels?'

As bearing out the interpretation here given the reading of the margin of the Revised Version in *v.* 49 is of importance. It is more strongly supported by the manuscripts then that given in the text, and is adopted by Westcott and Hort. The verse should then be read 'and as we have borne the image of the earthly, let us also bear the image of the heavenly'. This transformation is not one which will take place only at the Last Day; it has already begun. It is not one in which the Christian is altogether passive, it calls for effort on his part in order that it may be accomplished.

The interpretation of *v.* 54 is reserved until we come to 2 Cor.

v. 4, but it may be pointed out here that it is not said that incorruption and immortality take the place of that which is mortal, but that the latter 'put on' the former. They are superadded to that which is and transform and glorify it, just as a beautiful garment may transform and glorify a naked or ugly man.

2 *Corinthians*.—In the Second Epistle to the Corinthians St. Paul's doctrine of the spiritual body finds more definite expression than it has done hitherto.

We are accustomed to regard our Lord's transfiguration as meant by Him to prepare His disciples for His resurrection. Canon C. H. Robinson, says, 'The description of the transfiguration of Christ may be interpreted as representing what the change from this life to the life beyond death might be in the case of one whose material body was completely interpenetrated by his higher spiritual nature. In this case the Transfiguration of Christ should help us to form some conception of what happened subsequently to His death upon the Cross.' [1]

The glory of Christ's body seen then was an adumbration of that of His resurrection body. Now it seems to me that in 2 Cor. iii. 18, St. Paul deliberately compares the transfiguration and spiritualization of the material body of the Christian, which is now taking place through the inner working of God's Holy Spirit, with the change which took place in our Lord at the Transfiguration.

The considerations which suggest that St. Paul had the Transfiguration in mind when he wrote this passage are enumerated in the note on iii. 18.

His lesson is the same that the transfiguration taught. The light on Moses' face was a transitory light, and so needed to be veiled lest men should see it fade and so lose faith in God's prophet. Not so the light which shines from the face of Christ. That grows not dim. His is an eternal Gospel. And so it is, the Apostle urges, that the believer may be himself transfigured, as he gazes upon Christ and as the Spirit works within (iii. 18). The change in us is analogous to that in our Lord. In His case it was a

[1] *Studies in the Resurrection*, p. 60f.; cp. Latham, *The Risen Master*, pp. 60-4.

change in His body. So it is in ours. The change which was going on was not at ordinary times apparent to those who were round Him, neither is it in ours. But for all that it may be as real in our case as in His. The change in our Lord took place, or at least began, before His death. So may ours. [1]

The process by which this transfiguration is effected is further defined in the next chapter. St. Paul speaks of Christians 'always bearing about in the body the dying of (or the putting to death of) Jesus, that the life also of Jesus may be manifested in the body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal [2] flesh' (iv. 10ff.). The change now taking place in our mortal bodies (i.e. bodies which unspiritualized would be mortal) is analogous to that which took place in our Lord and was consummated by His death on the cross. It is certainly regarded as in progress now.

In iv. 14 St. Paul hints at a mystery on which he has already touched when he spoke of our bodies as members of Christ (1 Cor. vi. 15). Our physical bodies separate us from others, our spiritual unite us with Christ and so with others in Him, and so when St. Paul thinks of the consummation of the process now going on, he cannot regard himself and other Christians merely as individuals. 'He which raised up the Lord Jesus shall raise up also with Jesus, and shall present us *with you*.'

The interpretation of the phrase 'the inward man' has been discussed in the note on iv. 16. It seems clear that the Apostle conceives of 'the inward man' as already receiving an embodiment capable of being a fit vehicle of its life. Through its spiritual eyes we already 'look not at the things which are seen, but at the things which are unseen,' while the 'exceeding weight of glory which our light affliction which is but for a moment worketh for us more and more exceedingly' carries us back in thought to the last verse of the preceding chapter, where the glory spoken of is, as we have already seen, that of a transfigured body.

[1] Cp. Du Bose, *High Priesthood and Sacrifice*, p. 69f.

[2] The Apostle has already taught in the preceding Epistle (1 Cor.. xv. 53f.), that as a result of this process mortal flesh puts on immortality.

This becomes more clear as we pass to Chapter V, where St. Paul goes on to contrast the perishable and transitory nature of our physical body with that of the incorruptible body which is to be, and in a measure already is, ours.

Is not, it might be urged, our personal identity inseparably bound up with the possession of a body? If then, as has been admitted, our outward man is decaying and at death is finally dissolved, what assurance have we that *we* continue? Is our present consciousness of the existence of our inward man enough to give us this? Or if, in some way we cannot comprehend, our personal identity is preserved, even when the body perishes, do we go out 'naked', unequipped, into the world of spirits? Is life impoverished by death? Is there to be nothing hereafter, which, however much it may differ from it, will in the future perform functions corresponding to those now performed by our physical bodies? Through them we now see, feel, hear and speak. Through them we are recognized by and come into touch with those around us. Is there to be no spiritual sight, touch, hearing or voice hereafter? And if these are to exist, how are they to affect us unless our souls be in some sense clothed with a body, through which we are to apprehend these spiritual experiences? The reply to these questions has already been suggested by St. Paul's words. We already 'look at the things which are not seen.' Now clearly we do not perceive these through the eyes of our physical bodies. We must therefore already have spiritual eyes, through which we gaze upon the spiritual world around us. And if this is true of sight, it is no less true of other spiritual senses, such, for instance, as hearing and touch. There is developing even during this present life, a spiritual body, through which we are brought into touch with the spiritual environment in which we even now live. Hence, though the earthly house of our tabernacle, our physical body, will undoubtedly be dissolved at death, our spirits will not be left homeless, for even now there is in process of building a spiritual house, in which we already dwell on the spiritual plane, and which, since it is not material ('not made with hands'), death cannot touch. When, therefore, at death our souls go forth into the land of spirits, they will not go forth naked, but clothed with bodies

already in process of development, and fitted therefore to enter at once upon the higher life thrown open to them.

It has been shown in the note on *v.* 1 that St. Paul conceives of our 'house not made with hands, eternal in the heavens', not as one we are to enter at death or later, but as one already building.

This conception which, I believe, St. Paul here presents of a spiritual body even now forming round the soul of man, has been made easier for us by the modern scientific definition of a body as 'the expression of the life in terms of the environment.'[1] As Edmund Spenser, the poet, put it long ago,

> Of the soul the body form doth take,
> For soul is form and doth the body make.

We have already a spiritual life and a spiritual environment. It would seem to follow that we must have a spiritual body, through which we act upon and are acted upon by it.

The words which follow (*v.* 2) seem to me to support the view of St. Paul's doctrine here taken. 'For verily in this we groan, longing to be clothed upon with our habitation which is from heaven, if so be that being clothed we shall not be found naked. For indeed we that are in this tabernacle do groan, being burdened, not for that we would be unclothed but clothed upon, that what is mortal may be swallowed up of life.' This passage should be studied together with Rom. viii. 22f. The processes described in the two are essentially the same. We are conscious of a spiritual life within and a spiritual world without. The one cannot be brought into relation with the other without pain and effort. It will be noticed that the change which this involves in us is spoken of in Romans as 'the redemption of our body'. The lower is transformed into, not merely replaced by, the higher. We are not 'unclothed, but clothed upon'. That which is mortal is 'swallowed up of life'. Our lower faculties are powerless to bring us into touch with the spiritual world, until they have been informed by the Divine Spirit; but they are capable of being so informed.

In *v.* 3 (see note) St. Paul compares with a man stripped of his clothes one who during this life has neglected to foster the growth

[1] Herbert Spencer.

of his spiritual body, and from whom at death the purely physical one that he has falls away.

Before we pass on from this passage it is necessary to say a word about *vv.* 6 and 10. It would seem at first sight as though *v.* 6 were inconsistent with the view here advanced; but this is so more apparently than really, the ambiguity being due to compression of thought. The body in this verse is the physical body. However much the process of spiritualization of which the Apostle has been speaking may have been going on, even the best of men is only too much 'at home' still in the physical body, and, in so far as he is 'bound to earth by sense', he is 'absent from the Lord'. Death will, therefore, be for all, in spite of what has been already said, a parting from the body, in so far as it is physical.

As pointed out in the note, in *v.* 10 we should translate 'the things which are through the body', that is to say the spiritual facilities and powers—these may be good or bad, according to a man's deeds—which have been acquired through the body, and which have become, as it were, inherent in his spiritual body, which a man will receive as part of his reward or punishment.

St. Paul's philosophy of the matter is briefly contained in the words which occur later in the chapter (*v.* 17). 'Wherefore if any man is in Christ Jesus there is a new creation; the old things are passed away; behold they are become new'. Both he and his surroundings are changed—he is a spiritual being in a spiritual sphere—and this is effected, not by the replacement of the old by the new, but by the transformation of the old into the new. The old things do indeed pass away, but it is *they* that become new.

Yet though St. Paul speaks as one who has insight into these things, the present relation between the physical and the spiritual is for him still shrouded in mystery, so that when he recounts the purely spiritual experience of being 'caught up into paradise' (xii. 2), he is unable to say whether it was 'in the body' or 'out of the body'. Yet the very fact of his considering it possible that it may have been 'in the body' shows that he regarded the body as one that might, under conceivable conditions, enter the purely spiritual sphere.

Galatians.—The only reference to the body in Galatians is vi.

17. This throws no new light on our subject, though it is closely related to a passage already considered (2 Cor. iv. 10) which does, and to one in Romans (vi. 6), to which we shall come presently.

Romans.—In the first reference to the body in Romans (i. 24) St. Paul speaks with horror of those who by gross sensuality dishonour it and degrade it from its high destiny.

The teaching given in Chapter vi. on the symbolical significance of baptism strongly supports the view taken in this note. For the change in us analogous to the death, burial and resurrection of Christ is one which takes place in this life. Our crucifixion together with Him results in the body of sin, i.e. the body in so far as it perpetuates in us sinful tendencies, being done away (*v.* 6); but this means, as St. Paul hints in this verse and makes clear in *vv.* 12ff., not the destruction but the liberation of the body. It may be ruled from above or from below. According as it is the former or the latter it is the friend or the enemy of the spiritual life, a help or a hindrance to its development. Those very members which too often are surrendered to the tyranny of sin, and so become 'instruments of unrighteousness', may, when dedicated to God's service, become 'instruments of righteousness', not separating us from but bringing us nearer to God, with the result of our final complete sanctification (*vv.* 12ff., 19).

The process is going on now. It is indeed slow and most painful. As things are the body often seems to be a dead drag upon the soul (vii. 18ff.), so that the Apostle in the agony of the struggle is constrained to cry out against the tyranny of 'this body of death' (vii. 24). Yet the final victory is assured 'through Jesus Christ our Lord' (vii. 25).

St. Paul proceeds to develop this thought. The fact of the Incarnation gives us the assurance of the final domination of body by spirit (viii. 3). And if, as things are, it is the sorrowful truth that 'the body is dead because of sin', our hope of better things lies in the fact that in our Lord's case the body was wholly dominated by spirit, and the Spirit which works in us is the same as wrought in Him. 'If Christ is in you, the body is dead because of sin, but the spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwelleth in you,

He that raised up Christ Jesus from the dead shall quicken also your mortal bodies, through His Spirit that dwelleth in you' (*vv.* 10f.). St. Paul is no doubt here thinking of a process which is consummated after death, but the whole argument of the passage requires that we should interpret his words as describing what is now in progress.

Later in the chapter (*v.* 23) he describes the end of this process as 'the redemption of our body', but this he equates with 'our adoption', which is certainly not, as he conceives things, postponed till the Last Day. As he says in *v.* 15, we have already 'received the Spirit of adoption.'

This passage should be compared with the parallel ones in Galatians (iv. 5) and Ephesians (i. 5ff.), where the thought of redemption and adoption are again brought together, and redemption is certainly regarded as begun in this life. It is not, of course, meant to be implied that St. Paul's thoughts are not fixed mainly on the goal, which will be attained after death, when the body has been completely spiritualized, but I would urge that in thinking of the goal, it is never absent from his thoughts that it *is* a goal, a consummation.

It is at first sight startling to find St. Paul speaking of the redemption of the body as that which is to crown the whole process of the world's development. This 'liberty of the glory of the children of God' (*v.* 21) is that for which 'the whole creation groaneth and travaileth in pain together until now' (*v.* 22). He almost speaks as if it were the

> One far-off divine event,
> To which the whole creation moves.

We shall, I think, understand his point of view better when we have considered his teaching in the Epistles to the Ephesians and the Colossians, in which he dwells on the thought of the co-ordinate development of our spiritual bodies and the Body of Christ. The bodies will then only reach their full stature when the Body does, and when they fill their true place in it. And conversely the Body can only be perfect when the bodies' redemption is fully attained.

The whole process of the development of the spiritual body is wrapped in mystery (*v.* 25), and in praying that it may be accomplished we know not how to frame our petitions. Our comfort is twofold: (1) the Spirit of God is within us, and God can interpret the inarticulate longings which that Spirit prompts, and (2) what our Lord is we are destined to become (*v.* 29). We are 'by God foreordained to be conformed to the image of His Son.' His glorified body is the perfect instrument of His Spirit and so at last will ours be (*v.* 30), and in this and in the love of Christ is the pledge of our final victory (*vv.* 31 to end).

What St. Paul has in mind is brought out in xii. 1ff. 'I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not fashioned according to this world, but be ye transformed (or transfigured) by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.' We have already discussed the only other passage in St. Paul's writings (2 Cor. iii. 18) where the word used in describing our Lord's transfiguration is employed, and have seen that it very likely refers to that event, and if so, it is not unlikely that there is a similar reference here. It is by whole-hearted dedication of the body to God's service that its transfiguration is effected, and as in our Lord's case this took place before His death, so it may—only but partially, since our self-dedication falls far short of His,—in ours.

We now come to the third group of St. Paul's letters, Philippians, Colossians, Ephesians and Philemon, written from Rome after an interval of four or five years.

Philippians.—When he wrote the first of these, St. Paul was looking forward to the possibility of the near approach of death (i. 21ff.); and so his thoughts are naturally fixed mainly on what happens after death, and when he says that we 'wait for a Saviour' from heaven, 'who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory' (iii. 20f.), he is probably—though the language is not entirely free from ambiguity—thinking mainly of what will happen at the second coming of our Lord. Yet even so his words imply the conception of a now-

existing spiritual body. We already live on the spiritual plane. Our citizenship is even now in heaven. Bishop Lightfoot translates *v.* 21 : ' Will *change the fashion* of the body of our humiliation and *fix* it in the *form* of the body of His glory.' This gives very briefly St. Paul's philosophy of the spiritual body. It is that which registers and gives permanence to character. It ensures the growth and continuity of personality.

In the passage which precedes this he has implied that the process is already going on. The Apostle is even in this life, through ' the power of Christ's resurrection and the fellowship of His suffering ', being ' conformed unto His death, if by any means he may attain unto the resurrection from the dead ' ; and this involves a present resurrection, or, as he calls it in Romans (viii. 23), ' redemption ' of the body. Hence it is his ' earnest expectation ' that Christ shall be ' magnified in his body whether by life or by death ' (i. 20).

Colossians.—We have seen that St. Paul regards the spiritual body as that which gives permanence to and provides for the growth of personality. Its development is for him the promise of self-realization. ' God ', it has been well said, ' has endowed us with a personality whose essence consists in our own self-accomplishment and becoming. . . . God's call to us in Jesus Christ is a call to manhood and self-hood, to self-realization and completion.' [1]

Our souls are our own only when in our patience we have won them (Luke xxi. 19). And this is what in St. Paul's writings the growth of the spiritual body stands for. But such development is not attained in isolation. Personality is capacity for fellowship, and so what God has destined us to become, we can only become ' in Christ ', in whom we have fellowship not only with Him but with all who are one in Him. This thought has often been in St. Paul's mind when he has spoken of the spiritual body. In 1 Cor. vi. 15 he has taught that our bodies are members of Christ's body. This is more and more laid stress on as he grows older, and especially in the Epistles to the Colossians and to the Ephesians, in

[1] Du Bose, *High Priesthood and Sacrifice*, pp. 40, 44ff.

which his spiritual imagination takes its highest flights. In these letters the thoughts of our spiritual bodies and Christ's are so intermingled that the writer cannot speak of the one apart from the other. If self-realization attained through self-renunciation is the goal of the individual Christian, it is only reached when his life and personality are merged though not lost in the larger life of Christ, which is the life of His spiritual Body, the Church. 'In Him,' the Apostle tells the Colossians, 'ye are made full', and the spiritual circumcision with the circumcision of Christ, which consists in 'the putting off of the body of flesh', and which, as has been made clear in other passages, is accompanied by a putting on of the spiritual body takes place 'in Him' (ii. 11ff.).

Those sufferings which the Apostle has elsewhere welcomed as transforming his physical into a spiritual body (Phil. iii. 10ff.), he now rejoices in for Christ's body's sake, which is the Church (i. 24).

There is indeed a 'severity to the body', which he condemns as 'not of any value against the indulgence of the flesh', but that is not because self-discipline is a mistake, but that this particular form of it is wrong, as aiming not at the expansion but at the contraction of life (ii. 23).

All that is really permanent in individual life is so because it finds its place in the wider life of Christ's body. All else is fleeting, 'but the body is Christ's' (ii. 17).

In the 3rd chapter St. Paul repeats in slightly different language teaching already given to the Romans (vi. 3ff.). The 'old man' of *v.* 9 seems to be almost equivalent to 'the body of the flesh' of ii. 11 and 'the body of sin' of Rom. vi. 6, in which case the 'new man' must be the 'fresh moral personality',[1] of which the spiritual body is the expression, and this, as in Phil. iii. 21, is spoken of as being in process of being conformed to the body of Christ's glory, only here it is added that this is going on in present spiritual union with others, in the corporate whole to which all contribute, 'where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman, but Christ is all and in all' (iii. 11).

[1] See Armitage Robinson on Eph. iv. 22.

Ephesians.—The Epistle to the Ephesians does not add much to this, but throughout it the Apostle shows a vivid consciousness of the fact that in this present life we live upon a spiritual plane.

As Christ was made by God, when He raised Him from the dead, to sit at His right hand in the heavenly places (i. 20), so when we were dead through our trespasses and sins did He quicken as together with Christ and raised us up with Him (ii. 6). There, too, He has blessed us with every spiritual blessing (i. 3), and, as we have already seen, the spiritual environment, with which we are in touch, implies a spiritual body. Teaching similar to that in Colossians is given about the old and the new man, and here as there the apostle is so occupied with the thought of corporate perfection that he can only think of that of the individual as ministering to it, and even when he prays for those to whom he writes that they may be strengthened with power through God's Spirit in the inward man, that Christ may dwell in their hearts by faith ; to the intent that they being rooted and grounded in love may be strong to apprehend what is the length and breadth and height and depth, and to know the love of Christ which passeth knowledge, that they may be filled unto all the fulness of God, he does not pray that they may apprehend it as individuals, for that he knows is impossible, but ' with all the saints ' (iii. 16ff.).

The spiritual body indeed differs from the physical in that it unites rather than separates individuals, and it is for this reason that St. Paul points to the close union of husband and wife, so close that ' the twain shall become one flesh ' (v. 31), as presenting an analogy to the mystical union which is betwixt Christ and His Church (v. 32).

There is one passage in which the Church is spoken of as the Body of Christ which deserves notice as throwing light on St. Paul's conception of the functions of the body. In i. 23 he speaks of the Church as Christ's Body, ' the fulness of Him who all in all is being [1] fulfilled.' The complete expression of Christ's life here upon earth waits upon the development of His spiritual body, the

[1] Westcott, Hort and Armitage Robinson all regard the verb as passive.

Church. Similarly the fulness of the development of the spiritual life of the individual Christian waits upon the development of his spiritual body, and that in turn on its filling its place in ministering to the corporate life of the whole.

Philemon and the Pastoral Epistles.—The Epistle to Philemon does not mention the body. The Pastoral Epistles only do so once (1 Tim. iv. 8), and throw no fresh light on our subject.

To sum up very briefly—St. Paul's doctrine of the spiritual body gives his conception of the process of consolidation of character, and his conviction of the permanence of the personality of the individual, effected by its being brought into its destined relationship with the personality of God by incorporation into Christ. Through this process, begun in this life, all that man essentially is survives death ; nothing is lost, all is perfected by finding its home in God.

All the implications of this doctrine cannot be worked out in this note, but a few must be mentioned.

(1) The conception of a spiritual body now forming, and not, as has often been supposed, first coming into existence at the Last Day, brings out the enormous importance of the present life, as a time for the development of spiritual faculties and powers, and is a safeguard against an other-worldliness which has been only too common.

(2) Again, such a conception as this gives a new significance to the Sacraments of the Church. We have already seen the connexion of Baptism with the spiritual body, and the words of administration remind us that in the Holy Communion we receive that which nourishes the *body* as well as the soul. Our spiritual bodies now growing depend for their strength and development upon their appropriate food, as much as our physical bodies do. We have seen that St. Paul regards two things as essential to their development, the presence of the inner life of the Spirit, working through and manifesting itself in the activities of the body, and the filling by the body of its right place in the Body of Christ. For both these the Blessed Sacrament provides, since in it we receive the Body and Blood of our Lord. He is in us and we in Him.

(3) The interpretation of St. Paul's doctrine of the spiritual body here given has some bearing on the subject of spiritual healing. As connecting this point with the last it may be noted that in 1 Cor. xi. 30 St. Paul implies that an unworthy use of the Sacrament of the Holy Communion had led to a failure in bodily health, and in some cases even to death.

(4) The doctrine emphasizes, in contrast with Buddhism and Hinduism, the essential worth of the body, which is not, as those religions teach, a mere clog upon the soul, but the means whereby the spiritual life may be developed and perpetuated.

St. Paul's hope is not the Hindu and Buddhist hope of 'a release from the shackle and sepulchre of the body, not the hope of the survival of an immortal principal in man, but the hope of the endurance of the man himself. Its kinship is with the O.T. doctrine of the unity of man's nature, the royalty of his being, his affinity with God. It reveals a consummation which is to be realized in his elevation to a condition of existence in which he shall live in the full integrity of his being, and his body, transformed and glorified, shall be the perfect instrument of a perfect life.' [1]

(5) It provides an intelligible basis for a belief in continuity between this life and the next, and the survival of personality through death.

The various current psychological theories of the relation between the mind and the brain—Parallelism, Epiphenomenalism and Interactionism—fail to do this. Each of the first two postulates such a relation that it is impossible to conceive how the mind can survive the brain; and though under the third it is possible that it may, it is inconceivable how in a mind disembodied at death there can be any continuity of memory. This break in consciousness and memory involves the loss of personality, for 'as Leibnitz said long ago, if one were to become Emperor of China on condition of entirely forgetting one's past, this would mean the annihilation of oneself and the creation of an Emperor of China'. [2]

[1] S. D. F. Salmond, *The Christian Doctrine of Immortality*.
[2] Hon. Gerald Balfour, *Psychical Research* in *Hibbert Journal*, April, 1910.

This, too, is the crux of the theory of Transmigration, and indeed Theosophists and other modern exponents of Hinduism are wont to maintain that individuality, in the shape of the sum total of a man's *Karma*, survives death, but not personality. Now St. Paul's doctrine provides the continuity necessary to conserve personality, and that in its most essential form, namely, capacity for an ever-widening fellowship ; for the individual attains his end by losing himself that he may find himself in the wider life of fellowship in Christ, that is in God.

It has been my aim in this note to analyse and present faithfully St. Paul's conception of the body and its resurrection. There are signs of the gradual development of his thoughts with regard to it, and we may legitimately ask whether he had arrived at the final solution, towards which he was feeling his way under the guidance of God's Holy Spirit, of the problem of the relation of the material and the spiritual within ourselves. His conception of this presents some difficulties to the modern mind, though to me at least these seem far less formidable than those involved in the crude materialism, which has often been—quite wrongly—read into his teaching. In considering this question it is well to bear in mind the nature of inspiration.

It has been well said[1] that 'in inspiration we are given, not solutions, but new data. . . . There is no record in the Church of a more prolonged and more effectual communion of a man with God than that of St. Paul. Any theology which does not rest upon the Pauline experience of God and Christ is condemned at once ; it has left out the greatest appreciation of the facts which we have. But we may still say, surely we must say, that St. Paul was endeavouring, so far as he was theological, to account for that experience in the terms which were current at that time, which the people to whom he wrote used and could understand, and they were not really adequate ; and we can still go back to the same experience and see whether, with all the other growth of our knowledge we could give a better account of the matter than he.'

We live in a day when the conception of what matter is at

[1] W. Temple, *The Faith and Modern Thought*, p. 44f.

bottom is being revolutionized, and this is leading to the consideration from a new point of view of the relation between matter and spirit. It may be that when recent investigations and speculations have been tested, we shall arrive at a philosophical conception of that relation which is nearer to that of St. Paul than some which have been current, in which the antithesis between the spiritual and the material is made very sharp. Or, on the other hand, the opinion may gain strength that St. Paul was endeavouring to account for his religious experiences 'in the terms which were current at the time, which the people to whom he wrote used and could understand, and they were not really adequate.'

Whichever of these views proves to be true, we may be sure that the final truth, when we attain it, will be found to lie in the direction in which the Apostle pointed. 'We cannot move a step without him, our theology, if it leaves him out, becomes vacant and vapid',[1] for he had spiritual insight such as few if any have attained, and was in touch with the spiritual world as few if any others have been.

B

v. 1

'It is not in being holy outside and apart from our bodies and bodily lives that we are spiritual men; it is only by becoming holy in and through these that we act by act and step by step become spiritual men. Our bodies, parts and passions are still the stuff out of which we shape and fashion ourselves. Saints and sinners are made by opposite processes out of the same material. Whatever our future bodies are to be, the part which the Holy Spirit has to perform in determining them takes place largely here, and it consists in the daily discipline of spiritualizing our natural affections, our bodily lives, our earthly and human selves. We look for a Saviour, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able to subject all things unto Himself. But the

[1] W. Temple, *The Faith and Modern Thought*, p. 44f.

fashioning anew of our bodies is not a future act of physical new-creation, but an ever-present act of spiritual new-creation.'[1]

C

v. 4

St. Paul's conception of the body as capable of redemption is not often found in Hindu writings, but it receives clear expression in the poems of Tukārāma. The body is, he teaches, what we make it, the friend or the enemy of the soul.

'The body is a store-house of pain, a chamber of disease, a strinking corner. The body is noble, a heap of delights, it is the body that has found the way and attained the primal spirit. The body is a trench of corruption, a snare of illusive desire. Sin has its roots in the body, destruction pervades it. The body is altogether pure, the treasure of treasures; it is the body that breaks the ties of the world, God dwells delighted within it. The body is a creature shapen of ignorance, a mass of evil qualities; misery dwells within it, there is no good quality found there. Give not the body pleasure, neither torture it nor forsake it; it is neither good nor bad, says Tukā; turn with ardour to the worship of Hari.'[2]

'Let the body be treated with respect, for thereby we attain to all happiness, through the recitation of his name. Where there is a glimpse of Brahma, and duality has vanished, the body has become the image of Brahma.'[3]

'Diseases are born in the body, yet how shall we call them our friends? Simples grow in the forest, yet how could we call them strangers? Tukā says, Such is the body's relation to us, if we make it a friend, it is a friend.'[4]

D

v. 14

'Some at least of the utterances which Reason hurls at Religion in a kind of desperate blasphemy, the Christian will accept as the

[1] Du Bose, *The Gospel according to St. Paul*, p. 266.
[2] *The Poems of Tukārāma*, vol. i, 810.
[3] *Idem.*, 120. [4] *Idem.*, 827.

very platitudes of the faith. When Reason says, "It is God who made the world ; He therefore is responsible for it ; it is He who should suffer " ; we answer, " Yes, of course ; He does suffer ; look at the Cross ". And when Reason cries, " If God were the loving Father of whom you speak, He could not endure the misery of His children ; His heart would break " ; we answer, " Yes, of course ; it does break ; look at the Cross ". And when Reason exclaims, " God is infinite and ineffable ; it is blasphemy to say we know Him ; we cannot know Him " ; we answer, " No, not perfectly ; but enough to love Him ; look at the Cross." '[1]

E

v. 17

'The whole world of nature, of natural creation, becomes evil or good with ourselves. It is all evil because we are evil, and it will become all good when we are all good. As long as we are sinners, it is the condition and occasion and instrument of our sin ; when we change our attitude and relation to it, it becomes not one whit less the condition and opportunity and instrument to us of all our holiness and righteousness and life.'[2]

'Worldliness does not consist in setting a high value upon the good things of the present world-order, on the contrary they ought to have a greater value for the unworldly than for the worldly, because the former know how to make of them an eternal, the latter only a temporary use. Worldliness consists in limitation of horizon, a failure to recognize that the kingdom is already present and that the good things of the old order may be used, therefore, as instruments of the new and possess in this application an enhanced value.'[3]

Indian thought has been fully conscious of the spiritual illumination which must result from attainment to the divine centre of things.

[1] W. Temple, *The Faith and Modern Thought*, p. 168f.
[2] Du Bose, *The Gospel according to St. Paul*, p. 273f.
[3] A. G. Hogg, *Christ's Message of the Kingdom*, p. 102f.

That this has been so has been well brought out in a passage in Rabindranath Tagore's *Sādhanā*.

'The fundamental unity of creation was not simply a philosophical speculation for India; it was her life object to realize this great harmony in feeling and in action. With meditation and service, with a regulation of her life, she cultivated her consciousness in such a way that everything had a spiritual meaning to her. The earth, water and light, fruits and flowers, to her were not merely physical phenomena to be turned to use and then left aside. They were necessary to her in the attainment of her ideal of perfection, as every note is necessary to the completeness of the symphony. India intuitively felt that the essential fact of this world has a vital meaning for us; we have to be fully alive to it and establish a conscious relation with it, not merely impelled by scientific curiosity or greed of material advantage, but realizing it in the spirit of sympathy with a large feeling of joy and peace.

The man of science knows, in one aspect, that the world is not merely what it appears to be to our senses; he knows that earth and water are really the play of forces that manifest themselves to us as earth and water—how, we can but partially apprehend. Likewise the man who has his spiritual eyes open knows that the ultimate truth about earth and water lies in our apprehension of the eternal will which works in time and take shape in the forces we realize under those aspects. This is not mere knowledge, as science is, but a perception of the soul by the soul. This does not lead us to power, as knowledge does, but gives us joy, which is the product of the union of kindred things. The man whose acquaintance with the world does not lead him deeper than science leads him, will never understand what it is that the man with the spiritual vision finds in these natural phenomena. The water does not merely clense his limbs, but purifies his heart; for it touches his soul. The earth does not merely hold his body, but it gladdens his mind; for its contact is more than a physical contact—it is a living presence. When a man does not realize his kinship with the world, he lives in a prison-house whose walls are alien to him. When he meets the eternal spirit in all objects, then is he emancipated, for then he discovers the full significance

of the world into which he is born, then he finds himself in perfect truth, and his harmony with the all is established. In India men are enjoined to be fully awake to the fact that they are in closest relation to things around them, body and soul, and that they are to hail the morning sun, the flowing water, the fruitful earth, as the manifestation of the same living truth which holds them in its embrace. Thus the text of our every-day meditation is the *Gayatri*, a verse which is considered to be the epitome of all the Vedas. By its help we try to realize the essential unity of the world with the conscious soul of man ; we learn to perceive the unity held together by the one Eternal Spirit, whose power creates the earth, the sky, and the stars, and at the same time irradiates our minds with the light of a consciousness that moves and exists in unbroken continuity with the outer world.'

With what joy will those who have been taught so to regard the world enter into the 'new creation' opened to them 'in Christ', by whom, and through whom, and unto whom are all things, and in whom all things consist (Eph. i. 16)!

CHAPTER VI

1 AND working together *with him* we intreat also that
2 ye receive not the grace of God in vain (for he saith,

At an acceptable time I hearkened unto thee,
And in a day of salvation did I succour thee:

behold, now is the acceptable time; behold, now is

1. And . . . with him. Probably these words should be translated, in harmony with the interpretation of the passage adopted above, 'and as your fellow-workers'. St. Paul's eagerness to associate the Corinthians with himself as sharers in the duty and privilege of evangelizing the world may have been not unconnected with his sense of the great danger they were in through the controversies which were rending the Church and the rebellion of some against his authority. When once the work of evangelizing others takes its right place in their hearts, Christians have little time to squabble amongst themselves; and when men have embarked on a vigorous campaign they realize how great a fault disloyalty to their leader is.

we . . . in vain. The 'ye' is emphatic in the Greek. The Apostle turns away for a moment from the thought of the non-Christian world, towards which the Corinthians with him were called by God to exercise a ministry of reconciliation, to them themselves. Are they fit for and are they doing this work, or are they absorbed in their own grievances and disputes?

2. for . . . succour thee. 'An acceptable time', as

the day of salvation): giving no occasion of stum- 3
bling in anything, that our ministration be not

the context in Isaiah shows, for the preaching of the Gospel of salvation to the whole world.

The citation of these words from Isa. xlix. 8 supports the view advanced above that the ministry of which St. Paul is here speaking is not one of himself and his companions only, but of the whole Church, exercised towards the non-Christian world. For the passage is one in which the prophet is treating of the suffering Servant of Jehovah, in this case clearly the ideal people, conceived of as the evangelists of the world (Isa. xlix. 5ff.). The Church, as the spiritual Israel (cp. Rom. ii. 28f; ix. 6f; Gal. iii. 7; vi. 16; Tit. ii. 14; 1 Pet. ii. 9f.), carries on this work.

It is a rebuke to slackness about mission work that St. Paul clearly would regard a Church which failed to preach Christ to the non-Christian world as having received the grace of God in vain (cp. Eph. iii. 8).

behold . . . salvation. The prophet conceives of the Servant of whom he speaks as one who accomplishes his mission mainly through the patient endurance of unmerited suffering. This idea, as applied to the Church, is worked out by St. Paul in what follows.

3. (Cp. 1 Cor. ix. 12; x. 32). 'Giving' agrees with the 'ye' not with the 'we' of *v.* 1. While, however, the apostle is speaking of the ministry of those whom he addresses, he associates himself with them ('our ministration'), and the fact that he had borne in fuller measure than any of them the sufferings to which they were all

4 blamed; but in everything commending ourselves, as ministers of God, in much patience, in afflictions,

called, was his defence against his opponents. On the other hand, any feeling that they might have had that he was boasting of what he had endured, is guarded against by his recognizing in what follows that they, like him, have borne the cross.

Nothing hinders the spread of the Gospel so much as the inconsistent lives of Christians (1 Pet. ii. 11f.).

But 'occasions of stumbling' include more than actual sins (1 Cor. ix. 12). An Indian Christian who refused to Europeanize his dress lest he should encourage the notion that Christianity is unpatriotic, or an English missionary who abstained from beef, lest he should lessen his influence with Hindus, if acting with a free conscience, might be setting forth by their actions St. Paul's advice in this passage.

4. (Cp. viii. 21). There is running through the Epistle a contrast between those who commend themselves by words only, and those who do so by deeds (iii. 1; v. 12; x. 12; xii. 11).

in much patience. As God's Servant in Isaiah was to win the nations to Him by the spectacle of injustice and suffering patiently borne (Isa. liii).

Our Lord placed a high value on patient endurance (Matt. x. 22; xxiv. 13; Mark xiii. 13; Luke viii. 15; xxi. 19).

A Missionary Church in a non-Christian land needs patience (1) under persecution, and (2) when progress is slow.

in necessities, in distresses, in stripes, in imprison- 5
ments, in tumults, in labours, in watchings, in fast-
ings; in pureness, in knowledge, in longsuffering, in 6

in afflictions. To these St. Paul was *called* (Acts ix. 15f.; cp. Rev. i. 9). We advance bearing the cross.

in necessities, in distresses. Cp. xi. 23–27; xii. 9f.

5. in stripes (cp. xi. 20, 24; Acts xvi. 22). Our Lord Himself endured these (Matt. xxvii. 26), and warned his disciples that they would have to (Mark xiii. 9). The indignity is sometimes increased in India by a shoe being substituted for a rod.

in imprisonment. Acts v. 18ff; viii. 3; xii. 4; xvi. 42.

in tumults. Acts. xvi. 19; xix. 29ff.; xxi. 30.

in labours. xi. 23, 27; 1 Thess. ii. 9; iii. 5; 2 Thess. iii. 8.

in watchings (Acts xx. 7, 9). St Paul may have worked at night that he might preach by day and *vice versa.*

in fastings. Fasting is common in India and should find its place in its Church, but practised in the spirit indicated by Christ (Matt. vi. 16ff.). But St. Paul is probably not alluding here to religious fasts, but to omission of meals, owing to the stress of his work of preaching.

6. in pureness. Christianity's high ideal of womanhood must in the long run raise the standard of social purity in India, but the liberation of Christian women creates special dangers and problems. It is the Church's duty to make a firm stand against the lax views on divorce which have made such headway of late.

7 kindness, in the [1] Holy Ghost, in love unfeigned, in the word of truth, in the

[1] Or, *Holy Spirit*: and so throughout this book.

in knowledge. This is placed immediately after pureness, without which it cannot in its highest form be attained (Matt. v. 8).

Religious people are often, and sometimes justly, regarded as narrow-minded. We must claim the whole field of knowledge for Christ (Phil. iv. 8).

It seems probable that one of the contributions of India, whose sages have pondered so deeply over the problems of existence, to the riches of the Church (Rev. xxi. 24f.), will be a fuller understanding of 'the mystery of God, even Christ, in whom are all the treasures of wisdom and knowledge hidden' (Col. ii. 2; cp. Eph. iv. 13).

in long-suffering, which is one of the characteristics of our Lord (1 Tim. i. 16), and one of the fruits of the Spirit (Gal. v. 22).

in kindness, which above all things draws to Christ—mission hospitals, famine and plague relief and sympathetic efforts to uplift the outcaste and degraded, for instance.

in the Holy Ghost (cp. 1 Thess. i. 5). It is not until we are 'clothed with power from on high' (Luke xxiv. 49), that we can win others to Christ. But probably the phrase should be rendered 'in a spirit that is holy' (Rom. i. 4; 2 Thess. ii. 12).

in love unfeigned (cp. Rom. xii. 9; Gal. v. 22). Self-sacrificing love, without a *matlab* behind it.

7. **in the word of truth,** which here as elsewhere in St. Paul (Eph. i. 13; Col. i. 5) is synonymous with the

power of God; [2] by the armour of righteousness on the right hand and on

[2] Gr. *through*.

Gospel, the promises of which—salvation from sin, communion with God and the gift of power—experience proves to be true (cp. iv. 2; vii. 14).

in the power of God (cp. 1 Cor. ii. 4), i.e. power (1) whose source is God, and (2) whose measure is God's power (Phil. iv. 13).

'Power' in a preacher is, as St. Paul saw, something distinct from eloquence (1 Cor. i. 17). Each may exist without the other.

by . . . left, i.e. offensive and defensive armour. The 'armour of righteousness' is the armour which consists in righteousness. As is implied later in the Epistle (x. 3.ff), the Christian's battle begins with the conquest of self.

In Eph. vi. 10ff. (cp. Rom. xiii. 12), where the armour is more fully described, it is called 'the armour of God', i.e. the armour which God, depicted by the prophet as a Divine Warrior (Isa. lix. 14ff.; xi. 4f.; cp. Wisd. v. 17ff.), wears, when going forth to fight the battles of His people. [1] It is in this our Lord fought and prevailed, [2] and now He gives it to us.

The only offensive weapon, which the Christian has, is the 'sword of the Spirit, which is the word (or utterance) of God'. This means not, as is often assumed, the Bible, but as St. Paul expounds the thought (Eph. vi. 18f.), prayer.

[1] See Armitage Robinson on Eph. vi. 10ff.

[2] See additional note A at the end of the chapter.

8 the left, by glory and dishonour, by evil report and

8. **by glory** (cp. ii. 14), the homage which the good in man instinctively pays to real goodness. Our Lord received this from the multitude, who brought Him in triumph to Jerusalem after the raising of Lazarus (John xii. 12ff.), St. Paul and his companions in Melita (Acts xxviii. 6, 10).

and dishonour. The crucified reigns (John xii. 32). The dishonour endured by St. Paul, when he was imprisoned at Rome, fell out 'unto the progress of the Gospel' (Phil. i. 12).

by . . . good report. Manifestations of sympathy will always win men's praise, even when it is unwillingly given. Courtesy and fair-mindedness in controversy should be found among Christians and redound to the credit of their Master. On the other hand, it is not a healthy sign [1], when all men speak well of us (Luke vi. 26; cp. Matt. v. 11). The spread of Christ's kingdom is a menace to many vested interests (Acts xix. 27), and the easiest form of retaliation is slander. Converts are called 'rice Christians', and we are told that the Indian Christian is unpatriotic, or that he adopts all the vices and none of the virtues of the European. The early Christians were accused of the same offences and even greater ones in their own day.

as . . . true. Men do not find the Christian what they expect him to be. He has often come from a low caste and men expect him to be degraded, but he is not

[1] See additional note B at the end of the chapter.

good report; as deceivers, and *yet* true; as un- 9
known, and *yet* well known; as dying, and behold,
we live; as chastened, and not killed; as sorrowful, 10
yet alway rejoicing; as poor, yet making many rich;
as having nothing, and *yet* possessing all things.

(cp. John i. 46; vii. 27; Acts ii. 7). 'His bodily presence is weak, and his speech of no account' (x. 10), yet his truth wins men in spite of prejudice. Not seldom he is found to be 'straighter' in business and more truthful and reliable than his non-Christian neighbour.

9. as unknown . . . known. Drawn largely from the lower classes, and yet a city set on a hill which cannot be hid (Matt. v. 14).

as dying . . . live. It is through death we live. See note on iv. 16.[1] St. Paul himself had recently been at death's door (i. 9).

as chastened . . . killed. The thought of Ps. cxviii. 18 (cp. Acts xii. 11; xiv. 19f.; Rom. viii. 35ff.). St. Paul had found his near approach to death a wonderful discipline.

10. as sorrowful . . . rejoicing. Cp. John xvi. 20ff.; Acts v. 41.

as poor . . . rich (cp. Acts iii. 6), with stores drawn from 'the unsearchable riches of Christ' (Eph. iii. 8; cp. 1 Cor. i. 5). It was our Lord's voluntary poverty which enabled Him to enrich us (viii. 9).

[1] See additional note C at the end of the chapter.

11 Our mouth is open unto you, O Corinthians, our
12 heart is enlarged. Ye are not straitened in us, but
13 ye are straitened in your own affections. Now for a recompense in like kind (I speak as unto *my* children), be ye also enlarged.

as having . . . things[1] (cp. Matt. v. 5; Luke vi. 20; 1 Cor. iii. 21f.). The faithful Christian, however poor, is always in his Father's house (John xiv. 2, 23, Gk.), and there all that is his Father's is his (Luke xv. 31).

St. Ignatius says: 'We lack many things that God may not be lacking to us' (Trall. 57).

11. (Cp. 1 Kings iv. 29; Ps. cix. 32; Isa. lx. 5). Relations had been strained between the Apostle and the Corinthians for some time, yet his love towards them has deepened rather than lessened (xi. 11; xii. 15), and he longs for their response (vii. 2). If the estrangement continues, it will be their fault not his.

12. Often when we feel others to be unsympathetic, the real truth is that we have allowed the fountains of our own love to dry up (Matt. vii. 3ff.).

13. a recompense, a repayment of his love which is his due (cp. Philem. 19).

I speak . . . children (cp. Gal. iv. 19; 1 Cor. iv. 14ff.; 1 Thes. ii. 11; 1 Tim. i. 2, 18; Philem. 10). In India the *Guru* has always been regarded as the father of his *chela*, whatever their respective ages.[2]

[1] See additional note D at the end of the chapter.
[2] See additional note E at the end of the chapter.

Be not unequally yoked with unbelievers: for **14** what fellowship have righteousness and iniquity?

14. There is at this point so abrupt a transition of thought that some scholars have held that vi. 14 to vii. 1 is an interpolated passage, drawn from some other source, possibly either from the lost Epistle of 1 Cor. v. 9, or from the severe letter sent between 1 and 2 Corinthians, the subject of vi. 11–13 being resumed at vii. 2.

As to the abruptness of the change of thought there can be no doubt, but the interpretation of v. 2 to vi. 10 given above makes it much less than the usual interpretation of those verses does. St. Paul has broken the thread of his discourse in *vv.* 11–13 to appeal to the Corinthians to respond to his love; but he now resumes it. He has been speaking of the witness of the Church to the world. The moral evils, against which he now utters a warning, seriously imperil this.

Be not . . . unbelievers (Deut. xxii. 10). The relationship of marriage has been transformed by Christ. It has become a sacrament [1] of which the type is the spiritual union that is betwixt Christ and His Church (Eph. v. 25). This is only possible when the man and the woman are both 'in the Lord' (1 Cor. vii. 39). Amongst the Jews marriage outside the chosen people was forbidden (Deut. vii. 3; Joshua xxiii. 12; Ezra ix. 2; Neh. xiii. 25; 1 Mac. i. 15).

The metaphor of the yoke implies that those who are

[1] See additional note F at the end of the chapter.

15 or what communion hath light with darkness? And
what concord hath Christ with [3]Belial? or what portion hath a believer with an

[3] Gr, *Beliar.*

united in Christian marriage are bound together that they may the more effectively work in God's field (cp. Phil. iv. 3).

> Beloved, let us love so well,
> Our work shall still be better for our love,
> And still our love be sweeter for our work,
> And both commended for the sake of each,
> By all true workers and true lovers born.[1]

What . . . iniquity? Christian marriage is above all things a fellowship[2], and there is no true nearness save in Christ.

What communion[3] **. . . darkness?** (cp. Eph. v. 7–15; 1 John i. 5–8). The Christian's light is under one aspect reflected (iii. 18; Eph. v. 14), under another emitted (Matt. v. 14), corresponding to the conceptions of Christ with us (Matt. xxviii. 20), and Christ in us (John xiv. 17). But though Christians are ideally or potentially 'light', their becoming 'children' or 'sons' of light depends on their walking in it (Eph. v. 8; John xii. 35f.; cp. Luke xvi. 8). It is only when we fearlessly tread the path of duty that our way is clear (John xi. 9f.). If we follow this with a 'single eye' we have the promise that our 'whole body shall be full of light' (Matt. vi. 22).

15. And . . . Belial? Belial which means 'worth-

[1] E. B. Browning, *Aurora Leigh.*

[2] See additional note G at the end of the chapter.

[3] See additional note H at the end of the chapter.

unbeliever? And what agreement hath a [4]temple **16**
of God with idols? for we are a [4]tem- [4] Or, *sanctuary.*
ple of the living God; even as God
said, I will dwell in them, and walk in them; and

lessness' is here a sort of personification of unclean heathenism. Married life should be the working out of a perfect harmony.[1]

What . . . unbeliever? The happiness of man and wife is that they share life's joys and sorrows. They cannot fully do this when in essentials they are divided.

16. In every other place except one (1 Cor. vi. 19) in which St. Paul uses this figure of the temple (or sanctuary, Marg.), it is not of the individual but of the Body of Christ,[2] the Church, that he is thinking (Eph. ii. 19ff.; 1 Cor. iii. 9, 16), and that is the sense here. He who married a heathen wife introduced idolatrous rites into God's sanctuary, the Christian community, which was thereby defiled.

When such a marriage took place at Corinth it was no doubt, as in India at the present day, celebrated with idolatrous rites.

the living God. God is often so called when idolatry is referred to, in contrast with the dead idol (Jer. x. 10; Acts xiv. 15; 1 Thess. i. 9). The greatest vice of idolatry is that it crystallizes religious belief. An idol cannot at best suggest a higher conception of God than that of the man who designed it, whereas it is the very

[1] See additional note I at the end of the chapter.
[2] See additional note J at the end of the chapter.

I will be there God, and they shall be my people.
17 Wherefore

> Come ye out from among them, and be ye separate,

essence of the spiritual life that it should nourish an ever-growning and expanding knowledge of God (John xvii. 3).

It is often urged in defence of idolatry that the Christian in worshipping forms an image of God in his mind, and that it is this, which is as truly limited as an idol, that he adores. But this is not the case. His worship doubtless involves the presence in his mind of a conception of its object, but it is not before this that he bows in spirit, but before God Himself, who infinitely transcends our highest conceptions of Him; and the recognition, in an attitude of reverent awe, of the fact that He does so, is essential to true worship. There have been and are many who like the Pharisees do worship their conception of God, and close their minds against any expansion of it, and doubtless these are idolaters; but this is a negation of the Christian ideal.

even . . . them, cited from Lev. xxvi. 11f (cp. Exod. xxix. 45). The words follow a passage beginning 'Ye shall make no idols' (xxvi. 1).

The old promise finds a new fulfilment in the Incarnation (John i. 14), and the new relationship between God and man which it inaugurated.

And . . . people. Cp. Exod. vi. 7; Jer. xxxi. 33; Ezek. xi. 19ff.

17. Wherefore . . . Lord. In Isa. lii. 11 these words

saith the Lord,

And touch no unclean thing;
And I will receive you,
And will be to you a Father, 18
And ye shall be to me sons and daughters,

saith the Lord Almighty.

are addressed to the chosen people, who are leaving Babylon to return to their own land.

St. Paul knew only too well (see Rom. i. 8 to end) the terrible moral evils which infected non-Christian society. Though friendly relations must be maintained, it is in his opinion essential that the Church should have an entirely separate social organization.

And . . . receive you. Cp. Jude 23.

And will . . . Almighty. The renunciation demanded by Christ may mean separation from friends and relations, but this sacrifice is richly rewarded by the reception of him who makes it unto God's family (cp. Mark x. 29f.).

ADDITIONAL NOTES

A

vi. 7

The Hindu's ideal warrior Rāma received from Visvamitra the arms wielded and worn by the gods, when he was going to his fight with the Rākshasas (Vālmiki's *Rāmāyana*, i. 29), and from Indra his own bow, spear, shafts and coat of mail with which to conquer Rāvan (ibid, vi. 103).

B

vi. 8

Cp. *Manu* ii. 162f. 'A Brāhmana should always fear homage as if it were poison, and constantly desire to suffer scorn as he would long for nectar.

For he who is scorned nevertheless may sleep with an easy mind, awake with an easy mind, and with an easy mind walk here among men; but the scorner utterly perishes.'

C

vi. 9

As dying and behold we live. Cp. *The Poems of Tukārām*, vol. i. 45.

'I speak though I am silent, I am dead yet alive; I am in the world yet out of it. I have renounced all, yet I have my fill of pleasure; I am alone yet not alone; I have severed all ties. Tukā says, I am not what I seem, if you ask what I am, ask Pāṇduranga.'

D

vi. 10

See the dialogue between the rich herdsman Dhaniya and Buddha in *Sutta Nipāta, Urgavagga, Dhaniya*.

The happiness which may spring out of voluntary poverty has often been sought and found in India.

'Let us live happily then, free from greed among the greedy.'

'Let us live happily then, though we call nothing our own! We shall be like the bright gods, feeding upon happiness.'[1]

'He who sees this (i.e. the spiritual *ātmān* underlying all phenomenal existence) does not see death, nor illness, nor pain, he who sees this sees everything, and obtains everything everywhere.'[2]

'Trees and bushes and creatures of the wilderness are my friends, the birds encourage me by their sweet warblings. This pleasure heightens my delight in solitude; neither the faults nor the virtues of men affect me, the sky is my canopy, the earth my bed; there my spirit finds pleasure and diversion. A ragged cloak and gourd serve the purposes of the body; the wind tells me the time of day. The preaching of Hari will afford me a dinner of choice dishes, I will prepare many kinds of them and eat them heartily. Tukā says, I shall converse with my mind; I shall talk to myself about myself.'[3]

'We pretend to possess the source of all happiness, but we have no bread to eat. We talk as though we had pillows, mattresses and bedding, but we have not a loin-cloth to put on. If you ask us we tell you we live in heaven, but we have no dwelling of our own place.

'Tukā says, We are lords of the three worlds; but we cannot give any one what he needs.'[4]

E

vi. 13

Manu relates (ii. 150ff.) how when a young teacher named Kavī addressed pupils much older than himself as 'little sons' they

[1] *Dhammapada*, xv. 199f.
[2] *Chhāndogya Upanishad*, vii. 26. 2.
[3] *The Poems of Tukārāma*, 1584 cp. 1599.
[4] *The Poems of Tukārāma*, vol. i, 896.

resented it. But when they complained to the gods they were told that he was right.

In Gal. iv. 19 St. Paul expands rather differently the thought contained in this designation of his disciples. He is the mother of his spiritual children, and he looks to see in their willingness to suffer for the good of others the fruit of his own pain in bringing them to the birth.

F

vi. 14

Many Christian poets have dwelt upon this thought. The following are examples :

I will rejoice with thee, my bride,
For God hath given thee me !
When first I knew my suit was not denied,
My soul, my soul was free !
Thy body shall be mine, but more than it,
Far more, my spirit longs for thy spirit,
For nuptial joys shall intertwine,
Thy soul and mine.

Some there are vainly bound to clay by sense,
But we will gaze upon the blue immense,
Peopled with pure-eyed angel stars above :
Look up with me my love !
That sight shall win to heaven our spirits' flight.
What else did mean that blush of bashfulness,
When thou didst yield thee to my first caress,
After that ever memorable ' yes ',
But that thou half didst fear the heart of me
Desired thy beauty only and not thee ?
But hope took up the tale that fear began,
And thou didst not misplace
That one short chaste embrace,
Thou gav'st with woman's holy faith in man.
Trust thou me now : I know the treasure
That I have gained is not—a moment's pleasure.

Or e'er thou gav'st thy hand to me
I did devote myself to thee.
Thou didst not give thy body for my toy.
I gave myself to thee for thine eternal joy.'

Charles Foxley.

My pray'rs for her being done, I took
Occasion by the quiet hour
To find and know by Rule and Book,
The rights of love's beloved power.

Fronting the question without ruth,
Nor ignorant that evermore,
If men would stoop to kiss the truth
She lifts them higher than before,
I, from above, such light required
As now should once for all destroy
The folly which at times desired
A sanction for so great a joy.

Thenceforth and through that pray'r, I trod
A path with no suspicion dim.
I loved her in the name of God,
And for the ray she was of Him,
I ought to admire much more, not less
Her beauty was a godly grace;
The mystery of loveliness
Which made an altar of her face,
Was not of the flesh, though that was fair,
But a most pure and living light
Without a name, by which the rare
And virtuous spirit flamed in sight.

. . . .

My joy was no idolatry
Upon the ends of the vile earth bent,
For when I loved her most, then I
More yearned for more divine content.

That other doubt, which, like a ghost,
In the brain's darkness haunted me,
Was thus resolved: Him loved I most,
But her I loved more sensibly,
Lastly my giddiest hope allow'd
No selfish thought or earthly smirch;
And forth I went in peace, and proud
To take my passion into Church.[1]

G

vi. 14

The full fellowship of married life has in India for a long time been made impossible by the position assigned, under religious sanctions, to women. In the days, indeed, in which the Ṛig Veda was written 'the family was still in a healthy condition. Then women had a great deal of freedom throughout their lives. There was no child-marriage among them, no seclusion in the zanana, no widow-burning, and no law against the remarriage of widows';[2] but the Satapatha Brahmana (X. v, 2. 9), the date of which is before 600 B.C., contains the rule that a man must not eat with his wife,[3] and the earliest Hindu law book (Dharmasutra xviii, 61) enacts 'a girl should be given in marriage before puberty'. Women in other ways, too, came to occupy an inferior position. It was unlawful to teach them the sacred books whether *sruti* or *smṛiti*[4], though they were allowed to read the Mahābhārata, the Rāmāyaṇa and the Purānas.[5] By the time that the laws of Manu took their final shape (A.D. 200), all widows, even virgin child-widows were forbidden to remarry.[6]

Yet, although as things have developed the position to which women have been relegated has made the full attainment of the followship of married life impossible, much that contributes to the ideal has been conceived, and in some measure attained. The literature of the world contains few more beautiful figures than

[1] Coventry Patmore, *The Angel in the House*; see also R. Browning, *The Ring and the Book*.
[2] Farquhar, *A Primer of Hinduism*. (Ed. I), p. 11.
[3] *Ibid*. p, 25.
[4] *Ibid*. p. 69.
[5] *Ibid*. p. 93.
[6] *Ibid*. p. 80.

that of Sīta, India's model of wifely devotion. Her ideal finds eloquent expression in the speech she made when her husband urged her to remain at home when he went into banishment (Vālmīki's *Rāmāyaṇa*, ii. 27, ll. 17-88; cp. ii. 39; ii, 62. 52; ii. 117). Marriage is regarded as uniting spiritually (ii. 37), and as surviving death (ii. 39; ii. 62. 52; cp. Manu, v. 165f.). That which stirs the enthusiasm of millions of people in India to the present day, is the story of a great renunciation, made at the call of duty to a parent, of wifely devotion and of brotherly affection. India should, with these traditions, value the sanctity of the home and protect its integrity. Even Manu, in spite of the inferior position assigned by him to women (v. 147, ch. ix, *passim*), recognizes that the family is the unit of society, and that the husband and the wife are one.

'He only is a perfect man who consists of three persons united, his wife, himself and his offspring; thus says the Veda and learned Brāhmanas propound this maxim likewise, "The husband is declared to be one with the wife" ' (ix. 46).

Yet along with much that is true and beautiful in the Rāmāyaṇa picture, we have the germ of other teaching, which led in the long run to the woman's undue subordination. Her husband is constantly spoken of as her god (ii. 39, etc.), and while in the poem we have so lovely a picture of wifely devotion, the one serious blot on the character of Rāma is his failure in loyalty to his wife, when, after all she has gone through for his sake, he listened to slander and treated her as though she had been guilty of infidelity to him.

What is wanted to bring India's ideal up to the Christian standard is not so much an alteration in the wife's way of regarding her husband—though this too needs modification—as a change in his way of looking upon her. The honour given by our Lord and His Church to women will effect this.

H

vi. 14

For a wonderful description of the spiritual touch and communion which may exist between man and wife see R. Browning's *By the Fire-Side*, xxiv, xxvii and xxviii.

I

vi. 15

See the lines beginning,

'For woman is not undeveloped man', towards the end of Tennyson's *The Princess*, and also *The making of man*, which speaks of a wider harmony, which will include all truth and all life, to which God is tuning the world in Christ.

India's thought and life are like Indian music. There is much melody and many strains of great beauty, but no harmony. Our Lord comes as the Music Master to teach this.

J

vi. 16

St. Paul's conception of the Body of Christ as the Temple of worship for Christians may be traced back to our Lord's words recorded in John ii. 19, 'Destroy this temple and in three days I will raise it up.' As St. John pondered on this saying he came to the conclusion that 'He spake of the temple of His body' (ii. 21). Our Lord saw that, owing to the impiety of the Jews, who could turn it into a market and 'den of robbers', the temple at Jerusalem was doomed to destruction. Yet it had been meant in God's providence to be 'a house of prayer for all the nations' (Mark xi. 17). What would takes its place? His own Spiritual Body, in which men of all nations would meet to worship the common Father 'in spirit and truth' (John iv. 23f.).

May we not have a trace of the same teaching in Matt. xii. 6? 'I say unto you that a greater thing (R.V. Marg.) than the temple is here'. The neuter word in the Greek has puzzled commentators, and most of the interpretations given are unconvicing. May not the meaning be, A Greater Temple than that (i.e. your) temple is here, in the person of Me, the true Temple of God? This is the view taken by Alford, whose note on the passage is as follows: 'A greater thing than the temple is here. See John ii. 19. The inference is; If the priests in the temple and for the temple's sake, for its service and ritual profane the sabbath, as ye account profanation, and are blameless, how much more these

disciples, who have grown hungry in their appointed following of Him, who is greater than the temple, who is the true Temple of God on earth the Son of Man!'

The saying of our Lord recorded by St. John seems to have been much pondered over in the early Church; and this was inevitable, for it became the basis of the accusation which led to His death (Matt. xxvi. 61; xxvii. 40; Mark xiv. 58; xv. 29), and which seems to have been repeated against St. Stephen (Acts vi. 13). St. Paul (vi. 16; 1 Cor. iii. 16f; Eph. ii. 20ff.), St. Peter (1 Pet. ii. 5), the author of Hebrews (iii. 6. x. 19f, where see Westcott's note) and the author of Revelation (xxi. 22; cp. iii. 12; xiii. 6) all expand the thought that for the Christian the Body of Christ is the universal Temple. In it men of all races and times meet, all middle walls of partition (Eph. ii. 14) are broken down, and the Communion of Saints is realized. There, too, we worship 'with angels and archangels and with all the company of heaven' (cp. Heb. xii. 22).

The building of this temple will take ages, as that of a cathedral takes centuries; and it is one of the inspirations of mission work that we are permitted not only to hasten the coming of Christ's kingdom, but to aid in the building of a temple, worthy of the worship of Almighty God.

CHAPTER VII

1 HAVING therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.

1. In the divine family *noblesse oblige* (cp. 1 John iii. 2f.). Note the affection with which St. Paul addresses the Corinthians as 'beloved'. After the tension there had been between them he was anxious to assure them of his love for them.

from . . . spirit; a marriage with a non-Christian is both. 'The flesh' in St. Paul's writings stands for man's animal nature, which through its passions, is apt to drag him down (Rom. vii. 18–25; viii. 1–13; xiii. 14; 1 Cor. v. 5; 2 Cor. x. 3; Gal. iv. 14; v. 13, 16ff.; Eph. ii. 3; Col. ii. 11, 13, 23). Yet he regards it, not as essentially evil—that would be impossible to one who taught the fact of the Incarnation (Rom. ix. 5; 1 Tim. iii. 16)—but, though subject to defilement, as capable of mainfesting the life of Christ (iv. 11).

Perfecting holiness. It is by keeping unceasingly before us the highest ideal that we can throw off sin (Matt. v. 48; 1 Pet. i. 15f.).

In the fear of God, which is an encompassing atmosphere in which the soul expands, yet lives in consciousness of the danger of sin (cp. v. 11; Isa. xxxiii. 14; Rom. xi. 19–22; Eph. v. 21).

[1]Open your hearts to us: we wronged no man, we **2**
corrupted no man, we took advantage
of no man. I say it not to condemn **3**
you: for I have said before, that ye are in our

[1] Gr. *Make room for us.*

Dr. G. H. Smith translates Isa. xi. 3, 'He shall draw his breath in the fear of the Lord'.

2. St. Paul now renews the appeal of vi. 11–13 for a return to cordial relations with himself.

We . . . of no man. xii. 16–18 proves that such charges had been brought against the apostle, and if, as some think, x–xiii was part of an earlier letter, this passage may refer to those verses.

The proselytizing methods of the Pharisees—and those of St. Paul's opponents seem to have been like them (xi. 12ff.)—were not above reproach (Matt. xxiii. 15).

A man in the fervour of religious excitement, or in gratitude for some material or social benefit he has gained through some Christian worker, sometimes makes professions and promises, which in his calmer moments he will regret. Unfair advantage should not be taken of these. Our Lord in such cases would have a man 'sit down first and count the cost' (Luke xiv. 28ff.; cp. Matt. viii. 20). Hence the need of probation before the baptism of a convert.

3. I . . . you. St. Paul's words would remind the Corinthians that they had too easily listened to slander against him, and so would sound to them like a reproach; but he is anxious to assure them that they are animated by no spirit of bitterness.

4 hearts to die together and live together. Great is my boldness of speech toward you, great is my glorying on your behalf: I am filled with comfort, I overflow with joy in all our affliction.

5 For even when we were come into Macedonia, our flesh had no relief, but *we were* afflicted on

for . . . before. vi. 11–14.

that . . . together. Cp. Phil. i. 7.

4. Great . . . behalf. I do not hesitate, he implies, to point out to you your faults very plainly, but you must not think that I abuse you to others.

The true pastor shrinks not from relentlessly exposing weaknesses of character in members of his flock in his personal dealings with them, while he glories on their behalf to those in whom want of sympathy has prevented their seeing the good in them. Plain speaking will not alienate but rather attract, if those who are rebuked know that they are spoken more sternly to than of.

our affliction. The 'our' may refer to St. Paul and his companions, but more probably to him and the Corinthians, who have suffered with him in the time of stress through which they have been passing together (*vv.* 8ff.). The reconciliation which has been effected has brought relief both to him and to them (cp. Philem. 7).

5. (Cp. 1 Thess. iii. 1–9). St. Paul now explains more fully the revulsion of feeling alluded to in ii. 12ff., which he had experienced when Titus met him after delivering at Corinth the letter of rebuke.

every side; without *were* fightings, within *were* fears. Nevertheless he that comforteth the lowly, 6
even God, comforted us by the [2] coming of Titus; and not by his [2] coming only, 7
but also by the comfort wherewith he was comforted in you, while he told us your longing, your

[2] Gr. *presence.*

even, i.e. in spite of the fact that the Apostle was among those who loved him at Philippi, the most faithful of all the churches founded by him.

without . . . fightings. Of these we have no particulars.

within were fears, chief among which was no doubt anxiety lest the Corinthians should have taken amiss the letter of rebuke, and lest disloyalty at Corinth should turn into open revolt. This explains his eagerness for the return of Titus the bearer of the letter.

6. Nevertheless . . . God. Cp. i. 3f.; Ps. cxvi. 6; Isa. xlix. 13; Luke i. 48, 52; 1 Thess. iii. 7f..

Comforted . . . coming (Gk. *presence*) **of Titus**, who brought the good news that the Corinthians had accepted St. Paul's reproof and punished the offender.

The presence of a friend is a support apart from anything he says or does. This is true also, if we have but faith to make the fact a reality to ourselves, of a *spiritual* presence, whether of our Lord Himself, or of those who, though distant, are one with us in the communion of saints.[1]

7. and . . . in you. St. Paul had a threefold cause

[1] See additional note A at the end of the chapter.

mourning, your zeal for me; so that I rejoiced yet
8 more. For though I made you sorry
[3] Some ancient authorities omit *for*.
with my epistle, I do not regret it,
though I did regret; [3] for I see that
that epistle made you sorry, though but for a

for joy: (1) the presence of Titus, (2) sympathy with his happiness, and (3) thankfulness for that which had caused it, the improved condition of the Corinthian Church.

your longing, to regain St. Paul's approval and perhaps to see him.

your mourning, over sins committed and pain caused to the apostle.

your zeal for me. In the first Epistle he had been able to praise them because they remembered him in all things, and held fast the traditions, even as he had delivered them unto them (xi. 2). Their loyalty had, however, since then been undermined by his opponents, and the painful incident to which he has already referred (ii. 5ff.), and of which he now goes on to speak again, had occurred. Through St. Paul's rebuke, and the mission of Titus, their zeal had been rekindled.

I rejoiced more, at Titus's assurances of their love and loyalty.

8. The evidence of this verse is strongly against the identification of the letter spoken of here and in ii. 3f. with 1 Corinthians. For though it is possible that parts of that letter—notably *v.* 1ff.—may have been written in tears and anguish of heart (ii. 4), it is most unlikely that St. Paul could ever have regretted having sent it.

season. Now I rejoice, not that ye were made 9
sorry, but that ye were made sorry unto repentance:
for ye were made sorry after a godly sort, that ye
might suffer loss by us in nothing. [4] Or, *unto a salvation which bringeth no regret.*
For godly sorrow worketh repentance 10
[4] unto salvation, *a repentance* which

Under the circumstances he could not have spoken less severely than he did of the evils in the Church, and the Epistle as a whole breathes a quiet spirit of thankfulness for good he saw in the Church at Corinth. If, on the other hand, as has been assumed in these notes, St. Paul's authority had been flouted and possibly insulting language used of him or one of his emissaries, and he had written to censure them with great warmth, it is very probable that when his messenger had departed he may have been seized with doubts as to whether he had been wise in writing as he had done.

9. Silence on St. Paul's part after what had happened would have involved serious spiritual loss to the Corinthians.

10. 'Which bringeth no regret' can be taken either with 'repentance' or with 'salvation'. The former construction gives the better sense. God's servant, who has been led to view his life as God sees it, thanks Him for humbling him.

'Repentance' is a wider term than 'godly sorrow'. The Greek word means 'change of mind', i.e. a turning from sin to God, and this involves not only hatred of sin but the expectation of being rescued from it. Hence it is 'repentance unto life' (Acts xi. 18).

bringeth no regret: but the sorrow of the world

St. Paul in this verse contrasts penitence and remorse. The former is fruitful, the latter barren or rather blighting. It was remorse that Cain and Esau and Judas felt. The rough material, so to speak, out of which both are built up is the same. Where the pain which follows upon evil acts is rebelled against, its effect on the character is crippling or paralysing. It worketh death. The worldly man, if he succeeds in silencing conscience, congratulates himself on having escaped from a morbid state of mind. When the pain is humbly acquiesced in, submitted to as just and welcomed as disciplinary, there is repentance which brings healing and life.

In the worldly man the attempt on all occasions to 'save his face' is an instinct of self-preservation. For the confession that he has failed decreases not only his *izzat* but also his self-respect, and for one whose life is founded not upon God-reliance but upon self-reliance, this is to enter the path which leads to destruction. But in the case of the Christian, confession of weakness and failure makes him turn to the source of all strength.

The man of the world tries to drown remorse in dissipation, but the servant of God lays bare before Him relentlessly all foulness of life and deformity of soul, knowing that the Great Physician can both cleanse and heal.[1]

The fruitfulness of penitence arises from the fact

[1] See additional note B at the end of the chapter.

worketh death. For behold, this selfsame thing, 11
that ye were made sorry after a godly sort, what
earnest care it wrought in you, yea, what clearing

that it is an emotion of love,[1] as is taught in the parable of the Prodigal Son. The depth of St. Peter's penitence was gauged by Christ by the depth of his love (John xxi. 15 ff.). This makes it clear why it is more readily aroused by the manifestation of love—by the presentation of the Crucified—than by any appeal to fear.

11. For . . . in you. St. Paul now illustrates the general truth just stated—the fruitfulness of godly sorrow—from the case of the Corinthians. It produced in them 'earnest care' to be above all suspicion of disloyalty in the future.

Yea . . . yourselves. The man whose attitude had been so offensive had at the time, it would seem probable, gone unrebuked; and this left the impression that the Corinthians as a body were on his side. St. Paul's language later in the Epistle (Ch. x, xi) makes it clear that there had been real disloyalty to him, stirred up by his opponents, and that he still feels that he has cause for anxiety. Yet the majority at least are now on his side, and on the receipt of his letter had earnestly repudiated the action of the offender and punished him (ii. 6).

yea, what indignation, against the man who had caused the apostle so much pain.

what fear, caused by the recognition of the great spiritual danger they had been in.

[1] See additional note C at the end of the chapter.

of yourselves, yea, what indignation, yea, what fear, yea, what longing, yea, what zeal, yea, what avenging! In everything ye approved yourselves to be
12 pure in the matter. So although I wrote unto you, *I wrote* not for his cause that did the wrong, nor for

what longing, for a healthier state of things and the restoration of St. Paul's full approval.

what zeal. The sharp rebuke the Apostle had administered had acted as a tonic, bracing up the whole spiritual life of the Church.

what avenging, of the insult offered to St. Paul or his emissary.

in . . . matter. He says 'to be' not 'to have been' pure.

12. His chief desire was to give them an opportunity of proving not only to him but to themselves that they were loyal at heart.

This is a crucial verse in the interpretation of the Epistle. It is difficult to see how St. Paul could have written 'I wrote not for his cause that did the wrong', had the offender been the incestuous person of 1 Cor. v. 1; for this is in direct contradiction to what he says there, that he wrote for his sake—'that the spirit may be saved in the day of the Lord Jesus' (v. 5). Also the motive which he assigns here for his letter—'that your earnest care for us might be made manifest'—seems incommensurate with so serious a crime. If, on the other hand, there had been a revolt against his authority, culminating in an insult offered to him or his emissary, such language would be natural.

his cause that suffered the wrong, but that your earnest care for us might be made manifest unto you in the sight of God. Therefore we have been 13 comforted: and in our comfort we joyed the more exceedingly for the joy of Titus, because his spirit

That it was an emissary of the apostle rather than St. Paul himself who had been slighted is made probable by this verse; for he distinguishes between him 'that suffered the wrong' and himself. On the whole, it seems most probable that it was Timothy who had been abused. He had been sent by St. Paul to reform the Church (1 Cor. iv. 17), and the apostle's language (1 Cor. xvi. 10) shows that he had some anxiety as to the character of his reception.

It has been objected that if Timothy's mission had been accomplished, it is strange that our Epistle contains no reference to it. But if the lost letter of ii. 3; vii. 8 dealt mainly with that visit and what had occurred during it, this would be explained. St. Paul has already dealt fully with the matter and rebuked sternly the offence committed against Timothy, and through him against himself, during that visit, and now he prefers to say no more about it than he does here. That unhappy incident is now closed.

13. It is the reward of unselfish love that it rejoices in the joy of others (Philem. 7). St. Paul had felt the keenest sympathy with Titus in his task of visiting and reproving the Corinthian Church, and knew with what anxiety he had set out. He now shares his joy at its successful accomplishment.

14 hath been refreshed by you all. For if in anything
I have gloried to him on your behalf, I was not put
to shame; but as we spake all things to you in truth,
so our glorying also, which I made before Titus,
15 was found to be truth. And his inward affection is
more abundantly toward you, whilst he remembereth
the obedience of you all, how with fear and
16 trembling ye received him. I rejoice that in every-
thing I am of good courage concerning you.

14. for . . . shame. This glorying would include no doubt a glowing account of the Church given to Titus before the scandal occurred, and after it an expression of assurance that the Corinthians would submit to discipline and put their house in order.

but . . . in truth, an allusion perhaps to the charges of insincerity against which St. Paul has already defended himself (i. 12, 17ff.).

15. And his inward affection, i.e. the affection of his 'inward man' [cp. iv. 16 (see note), Rom. vii. 22; Eph. iii. 16], spiritual love founded upon a spiritual relationship.

is . . . youward. What had happened had deepened the current of his love (Cp. ii. 4).

Whilst . . . him. Cp. ii. 9; x. 6.

16. The Corinthian attitude of 'fear and trembling' gives St. Paul far better grounds for confidence, than the spirit of self-satisfaction he had rebuked in his first Epistle (1 Cor. iv. 6, 18f.; v. 2; x. 12; cp. xiii. 4), which had borne such bitter fruit for him and for them.

ADDITIONAL NOTES

A

vii. 6

In George Eliot's *Adam Bede* Dinah writes to Seth 'Farewell, dear brother,—and yet not farewell. For those children of God to whom it hath been given to see each other face to face, and to hold communion together, and to feel the same Spirit working in both, can never more be sundered, though the hills may lie between. For their souls are enlarged evermore by that union, and they bear one another about in their thoughts continually, as it were a new strength.'

B

vii. 10

My Saviour, as to Thee it seemed
 Borne in Thy Body on the tree,
The sin that I so light have deemed
 Show by Thy dying pains to me.

O search me, for I can endure
 The humbling work such love must do,
To make me pure as Thou art pure,
 And true as Thou art true.

I can with all my conscience own
 The bitter shame my Master bore,
To learn that I am His alone,
 A servant of myself no more.

So let Thy sorrow hold me fast,
 The great restoring truth to see,
Till in the goodness that will last,
 With my whole heart I follow Thee.

C

vii. 10

'We recognize that penitence, in proportion as it is penitent, is an emotion of love. If penitence expresses itself in sorrow, the spring and cause of penitent sorrow is love. And not the spring and cause only. Love does not only make the tears to begin. But all through they are love. Love is their essence. Love is their character. The first tear and the last is a sign, is an utterance, is an act of love. "Behold a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharasee's house, brought an alabaster box of ointment and stood at His feet behind Him weeping, and began to wash His feet with her tears, and did wipe them with the hairs of her head, and kissed his feet and anointed them with the ointment" (Lk. VII. 37, 38). What is the explanation? "For she loved much." The sorrow is no mere accompaniment; it is the form which such love must necessarily take. If penitence is sorrow, it is so far like the lover's sorrow, the lover who is in love with one whom he feels to be hopelessly far above him, perhaps in station at least in goodness and love. It is not to him love *and* pain. But the love *is* the pain. And the pain—he would not for the world be free from it, for it is the necessary condition, it is the evidence, under present conditions at least it is the essence of his love. An anodyne which would kill the pain would benumb the love: slackened pain would be love's decaying; only living pain is living love. So penitent sorrow is a sorrow which is blended with and proceeds out of love; sorrow that is the sign, the act, the utterance, and the relief of love. Sorrow has become love's instinct, love's necessity. It is love which itself is heartbroken because of its own outrage against love. Here, too, it is not love *and* sorrow; but sorrow which can be recognized as love, love which just because it still loves, cannot but be sorrow.'[1]

[1] Moberly, *Atonement and Personality*, p. 28f.

CHAPTER VIII

MOREOVER, brethren, we make known to you the **1** grace of God which hath been given in the churches

St. Paul now turns to a matter which he has very much at heart: the collection for the poor Christians at Jerusalem, which he had organized in the churches he had founded. He has just expressed the warmest confidence in the Corinthians. In spite of all that has happened, he fully trusts them still. He goes on, however, to imply, choosing his words with great care and tact, lest he should alienate again those so lately estranged from him but now reconciled, that they must bestir themselves in the matter of the collection, if his confidence is to be justified. They have given pledges which they have not yet redeemed, and are in honour bound to delay no longer.

This collection was suggested to St. Paul by some words of St. James, St. Peter and St. John (Gal ii. 10), and zealously pressed forward by him (Rom. xv. 25–28, 31; 1 Cor. xvi. 1–3) to a successful issue (Acts xxiv. 17).

1. 'Grace' here 'stands for the spiritual state of those who have come under the power of divine grace (Rom. v. 2; 2 Tim. ii. 1; 1 Pet. v. 12; 2 Pet. iii. 18), and for the evidences or tokens of such experiences.'[1]

[1] Hastings' D. B. ii. 245.

2 of Macedonia; how that in much proof of affliction the abundance of their joy and their deep poverty

The word (χάρις) is used twice more in this sense in this chapter (*vv.* 6, 19), and is translated 'bounty' in a similar connexion in 1 Cor. xvi. 3. We may paraphrase 'grace of God' God-prompted bounty.

In Macedonia there were churches at Philippi, Thessalonica, Beroea and possibly elsewhere.

2. Now . . . affliction. Cp. ix. 13, which suggests the sense here. Their Christian character rang true, because it had passed through the furnace of affliction (see 1 Thess. i. 6; ii. 14ff.; Acts xvi. 20ff.; xvii. 5). When St. Paul wrote this Epistle in Macedonia, 'without were fightings' (vii. 5). So far as we know the Church at Corinth had escaped persecution.

The abundance of their joy, in the fuller, freer life that Christ had brought them, and because, like the apostles, they were counted worthy to suffer dishonour for the name (Acts v. 41; cp. Col. i. 11; Heb. x. 34).

their . . . poverty. Literally 'poverty which has gone down to the depth' (Meyer), a phrase which describes graphically the experience of those who, in non-Christian lands, have after conversion had for Christ's sake to suffer joyfully the spoiling of their possessions (Heb. x. 34).

abounded . . . liberality. Compare the widow's mites (Mark xii. 42ff.). As a man grows richer it often happens that the proportion of his income which he gives away grows smaller. Ought not the opposite to be the case?

abounded unto the riches of their [1]liberality. For 3
according to their power, I bear witness, [1] Gr. *single-ness.*
yea and beyond their power, *they gave*
of their own accord, beseeching us with much 4

3. For . . . power. They gave more than they could really afford in the fulness of their love. 1 Cor. xvi. 2 couples the duty of giving in proportion to means with that of systematic giving. The cultivation of this habit in the Indian Church is of the greatest importance. In the case of those who have incomes which they can estimate beforehand, this is, perhaps, best insured by the drawing up each year of a budget estimate in which the amount to be given away is definitely decided on, and a transfer is made monthly on pay-day to a separate account, this fund being regarded as dedicated to God. In the case of agriculturists a proportion of each harvest should be offered—in kind or cash; while the very poor may with advantage keep a Church bowl into which a pinch of grain or flour is put when each meal is cooked.

they . . . accord, whereas the Corinthians now needed to be stirred up to give.

4. beseeching . . . grace. (see *v.* i. note). They regarded giving as a privilege and were afraid of being left out. This is an attitude natural to those who have learnt that in this way we are permitted to minister to our Lord Himself (Matt. xxv. 40).

The occasion of this offertory is described in Rom. xv. 25ff., 'But now I go unto Jerusalem, ministering to the saints. For it hath been the good pleasure of Macedonia

intreaty in regard of this grace and the fellowship

and Achaia to make a certain contribution to the poor among the saints that are in Jerusalem. Yea, it hath been their good pleasure, and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, they owe it to them also to minister to them in carnal things'. These last words suggest another reason why the Macedonians were so much pleased at having an opportunity of helping the Church at Jerusalem. Was it not the cradle of their Faith?

and . . . saints (cp. Rom. xv. 39). The word here translated 'fellowship' is rendered 'contribution' in ix. 13 and Rom. xv. 26 (cp. Rom. xii. 13; Heb. xiii. 16; 1 Tim. xi. 18). St. Paul regarded the collection as a seal of friendship. It was promoted by him in furtherance of the ideal of his life—the building up of a truly united, yet Catholic Church, embracing both Jews and Gentiles.

There had been a good deal of friction between the two sections of the Church, and the Apostles used this collection of alms for poor Jewish Christians from churches mainly Gentile, as a means of establishing a sympathetic bond between those who differed in point of view. Their life was part of a far wider life, and he would have them obtained the strength which springs from the sense of this, and escape the narrowness of isolation by the development of a Catholic sympathy and spirit.

Our Indian Church life is undoubtedly weak in this direction. Men speak of belonging to a certain Mission rather than to our Church. There is little to remind

in the ministering to the saints: and *this*, not as we 5
had hoped, but first they gave their own selves to

scattered congregations of their unity under their Bishop, and in the wider circle of the Church of the land, to say nothing of the Catholic Church. [1]

It is important to use our Church offertories as a means of strengthening the bond of fellowship with other Christians. Often when the sum collected from an Indian congregation is so small, that it does not seem worth while having an offertory for a neighbouring or a distant mission, it is well to do so, supplying at the same time some particulars of the work for which help is asked, for the sake of the fellowship in giving and receiving which will result.

5. And . . . hoped, i.e. beyond our most sanguine hopes.

but first . . . God. 'First' is better taken with 'to the Lord'. 'They gave their own selves to the Lord before all, and to us' (Meyer).

It is necessary, if we would be God's fellow-workers (1 Cor. iii. 9), that we should not only subject ourselves to His will, but also to the authority of those He has set over us in His Church. Without such authority there must be chaos, for

Obedience is the bond of rule.

St. Paul believed in his office and accepted as a right and as God's will the obedience of those over whom he ruled.

[1] See additional note A at the end of the chapter.

6 the Lord, and to us by the will of God. Insomuch that we exhorted Titus, that as he had made a

6. Insomuch that, i.e. 'Encouraged by the liberality of the Macedonians we urged Titus to visit Corinth and cultivate the same virtue in you.'

we exhorted Titus. The language is ambiguous. When did St. Paul exhort Titus? In preparation for a previous visit or for the one which is about to take place? On the whole the latter supposition fits the context best.

that as . . . grace also. An earlier visit of Titus to Corinth is alluded to here and in xii. 18. It has been of conjectured with much probability (Lightfoot) that he was one the brethren who carried the first Epistle (1 Cor. xvi. 11); and if so he may well have begun on that occasion the organization of the collection on the lines then suggested by St. Paul (1 Cor. xvi. 1ff.). He was also, as we have seen, the bearer of the severe letter of ii. 2; vii. 8.

Titus was with St. Paul on the occasion of the visit to Jerusalem referred to in Gal. ii. 1ff. Its primary object was the distribution to the famine-stricken there of the relief subscribed for by the Church at Antioch. It was then that St. James, St. Peter, and and St. John made a particular point of requesting that St. Paul and his companions would, in their work among the Gentiles, 'remember the poor' (Gal. ii. 10). It seems probable that the project now being carried into effect was formed then. Titus' presence on that occasion specially qualified him for the work of pressing forward the scheme.

beginning before, so he would also complete in you this grace also. But as ye abound in everything, 7

7. But . . . grace also. In the intellectual and emotional sides of the Christian life the Corinthians excelled, but in the practical they were weak.

It is worthy of notice that St. Paul's list of Corinthian virtues here is fuller than in 1 Cor. i. 5. There he recognized their knowledge and utterance. He now adds faith, earnestness and love for himself. When he wrote 1 Corinthians they were in these latter dangerously weak. Some had to be convinced of the reality of the resurrection in which their *faith* had wavered (1 Cor. xv. 12). Grave moral evils, which had been reported to him, and which they had taken no steps to rebuke (1 Cor. v. 1, etc.), made him doubt their *earnestness*; and they needed to be reminded that while knowledge, which in some measure they possessed, 'puffeth up', it is *love*, in which they were lacking, which 'buildeth up' (1 Cor. viii. 1).

And even now the love which he recognizes in them is not the universal love of 1 Cor. xiii., but love of himself. This, though good, is very far from being the fulness of Christian love; and so he goes on to build upon it, by rousing their sympathy for the poor at Jerusalem, that fuller love of all men which springs out of 'love of the brethren' (1 Pet. i. 6). This is the Christian method. All lower forms of love should be treated as sacramental of higher; as sanctioned and controlled by and leading up to it. [1]

[1] See additional note B at the end of the chapter.

in faith, and utterance, and knowledge, and *in* all earnestness, and *in* [2] your love to us, *see* that ye abound in this grace also. I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich. And herein I give

[2] Some ancient authorities read *our love to you*.

8 9 10

8. **I . . . commandment.** He would have their alms a free-will offering, not a tax (cp. Philem. 8f.).

but . . . love. St. Paul knew the value of, and used the spirit of emulation, as our Lord did (Matt. v. 47).

9. **For . . . poor** (cp. Phil. ii. 5ff.). The thought is of the heavenly wealth laid aside at the Incarnation.

Our Lord's example is the only adequate incentive to the highest forms of efforts (cp. v. 14). But, for it to have its full effect, it must be recognized as the example of One who is more than man, One who laid aside the glory of Godhead for our sakes. [1] The use of His full title here reminds us of both His Divinity and His Humanity. The spontaneousness of the sacrifice is also in mind (cp. John x. 18). It was an act of 'grace'.

10. **Herein . . . you** (cp. 1 Cor. vii. 25). Payment of the promised contribution is expedient for them, because failure to do so will (1) bring great disgrace upon them (cp. ix. 4), and (2) deprive them of the blessings which God heaps upon the liberal giver (ix. 6ff.).

[1] See additional note C at the end of the chapter

my judgement: for this is expedient for you, who were the first to make a beginning a year ago, not only to do, but also to will. But now complete the 11

who . . . ago. The words translated 'a year ago' (ἀπὸ πέρυσι) may also mean 'last year', so that no more is implied than that the beginning of a new year has intervened. The new year, according to the Macedonian calendar, began on September 21, and the Jewish civil year within a few days of this. It is probable that 2 Corinthians was written in the autumn of the Roman year in the spring of which 1 Corinthians was sent, in which case the interval is less than a year.

If the Corinthians had only been some out of many, who, in response to St. Paul's appeal, had contributed to the collection, then their slackness would not have affected others much. But they had taken the lead, and their example had been used by St. Paul to quicken others to zeal (ix. 2), and consequently any failure on their part must have a most prejudicial effect on the whole movement.

In India the practice of putting the name down on a subscription list, and then never paying the amount promised, is very common. The Christian, in this as in other respects (see note on i. 20), must be more faithful than those around him.

not . . . will. Not only did the actual collection begin at Corinth, but the Corinthians were the first to throw themselves whole-heartedly into St. Paul's scheme.

11. But . . . ability. It is in sustained effort that

doing also; that as *there was* the readiness to will, so
there may be the completion also out of your ability.
12 For if the readiness is there, *it is* acceptable
according as *a man* hath, not according as *he* hath
13 not. For *I say* not *this*, that others may be eased,
14 *and* ye distressed: but by equality; your abundance
being a supply at this present time for their want,
that their abundance also may become *a supply* for
15 your want; that there may be equality: as it is
written, He that *gathered* much had nothing over;
and he that *gathered* little had no lack.

all are liable to fail. 'Out of' means 'in proportion to.'

12. God considers not the amount given but the sacrifice involved (*v.* 2; Mark xii. 4).

13, 14. (Cp. Acts iv. 34). This may mean that a time may come when it is the Corinthians who are in want, and are helped by the Christians at Jerusalem; but what St. Paul says later (ix. 12–15) makes it probable that his thought is the more profound one that, relieved with the alms of the Corinthians, the saints at Jerusalem will repay them with loving gratitude and prayer on their behalf, so that the giving will be by no means all on one side.

15. See Exod. xvi. 8. In the case of the manna, the people were not allowed to lay up any in store. If they did so it 'bred worms and stank'. Men were in this way taught not to look forward with anxious care to the future, but to trust from day to day that their wants would be supplied. Similarly the Corinthians should

But thanks be to God, which putteth the same **16**
earnest care for you into the heart of Titus. For **17**

not allow the thought of possible future needs of their own to restrain them from giving what they could now. If they trust from day to day, God will provide.

16. But . . . God. The subjects which arouse thankfulness in St. Paul are indicative of the unselfishness of his desires. We read of his giving thanks at the breaking of the bread (Acts xxvii. 35 ; cp. Rom. xiv. 6 ; 1 Cor. x. 30 ; 1 Tim. iv. 4), for signs of grace seen in others (viii. 16 ; Rom. xvi. 4 ; Eph. i. 16 ; Col. i. 3 ; 1 Thess. i. 2; iii. 9), for God's blessing on his work (ii. 14), for God's election of his converts (1 Thess. ii. 13), for our victory over death through the resurrection of Christ (1 Cor. xv. 57), for all God's blessings (Eph. v. 20), and, chief among them, for the gift of His Son (ix. 5).

which . . . Titus (cp. Rev. xvii. 17). 'The same', i.e. equal to that of St. Paul.

17. Translate 'For indeed he has accepted our exhortation, but being himself very earnest he is going forth unto you of his own accord'. The tense of the verbs is the epistolary aorist.

The mission of Titus to Corinth, when he was the bearer of the painful letter of ii. 2 ; vii. 8, had been a great success (ii. 13ff. vii. 5ff.), and he was eager to go there again, and complete the good work begun.

The warm approval with which St. Paul always speaks of him in this Epistle is remarkable. He had no doubt long known that he had grit in him. He had shown it by his refusal to submit to circumcision at

indeed he accepted our exhortation; but being himself very earnest, he went forth unto you of his
18 own accord. And we have sent together with him

Jerusalem (Gal. ii. 1). But there is no evidence that apart from this he had, before St. Paul sent him to Corinth, come to the fore. It seems likely that it was the successful issue of that mission, which must have been largely due to his tact and firmness, that made it clear how valuable a worker he was. St. Paul's letter to him leaves one under the impression that he had great confidence in him—one does not feel this to the same extent in reading the Epistles to Timothy—concise, direct, practical, such a letter as a man would write to a trusted lieutenant, who does not need to be stirred up, but only to know his leader's wishes to carry them out.

18. The words 'whose praise in the gospel is in all the churches' indicate that the brother was a well-known and zealous evangelist, but there is no certain evidence as to who he was. Tradition has named St. Luke (cp. the collect for his day), and there are several considerations which make this not unlikely. It is probable that in Acts xx[1]. 4 we have a list of the delegates appointed by the churches to accompany St. Paul to Jerusalem,[2] and aid him in the distribution of the money raised, which was the main object of his visit (Acts xxiv. 17). It is noticeable that no representative of Philippi is named. This is very surprising, considering the im-

[1] See additional note D at the end of the chapter.

[2] 'As far as Asia' is a gloss.

the brother whose praise in the gospel *is spread* through all the churches; and not only so, but who **19** was also appointed by the churches to travel with us in *the matter of* this grace, which is ministered by us to the glory of the Lord, and *to shew* our

portance and liberality (Phil. iv. 15) of that Church. St. Luke, however, was of the party—note the 'us' and the 'we' of *vv.* 4, 5—and may, therefore, have represented that Church. For Acts suggest that he had made a lengthy stay at Philippi, since the 'we' which indicates his presence on St. Paul's journeys, and which first appears in his narrative at Troas (Acts xvi. 10), continues till St. Paul leaves Philippi (Acts xvi. 16), when it ceases, this indicating that when St. Paul went into Achaia, St. Luke was left behind at Philippi. It reoccurs when St. Paul returns to Philippi about six years later (Acts xx. 5). During the whole or part of this time St. Luke may have remained there, in which case he would be a very suitable person to act as the delegate of that Church; and if its satisfactory condition and zeal in the matter of the collection was largely, as it may well have been, the result of his evangelistic efforts there, the appropriateness of the description of this verse is obvious, and there could have been no fitter person to accompany Titus on his mission to Corinth.

19. and . . . grace. 'The churches' here are, no doubt, those of Macedonia. Those of Achaia would appoint their delegates when St. Paul arrived in that region, as he had recommended the Corinthians to do (1 Cor. xvi. 3).

20 readiness: avoiding this, that any man should
blame us in *the matter of* this bounty which is
21 ministered by us: for we take thought for things
honourable, not only in the sight of the Lord, but
22 also in the sight of men. And we have sent with
them our brother, whom we have many times proved
earnest in many things, but now much more earnest,
by reason of the great confidence which *he hath* in

which . . . Lord. Cp. iv. 15; ix. 12–15.

20. avoiding us. St. Paul knew that his many enemies would rejoice if they could accuse him of misappropriation of funds[1]. They may have already hinted at this (xii. 17f).

21. (Cp. Rom. xii. 17). Quoted from the lxx version of Prov. iii. 4. Sufficient care is not always taken to observe this principle in the administration of Church and mission funds. There are always enemies of the Lord who will blaspheme if they can (2 Sam. xii. 14; 1 Tim. vi. 1; Tit. ii. 5). There should be proper scrutiny and auditing of all such accounts. This is the more necessary in a country like India, where a corrupt Hindu priesthood in many temples is known to fatten on religious endowments and contributions.

22. The Macedonians mentioned in Acts xx. 4 are Sopater of Beroea, and Aristarchus and Secundus of Thessalonica. Aristarchus is in Acts xix. 29 called St. Paul's companion in travel, and may therefore be the brother whom he here says he has tested and found true.

[1] See additional note E at the end of the chapter.

you. Whether *any* *inquire* about Titus, *he* *is* my **23**
partner and *my* fellow-worker to you-
ward; or our brethren, *they* *are* the
[3] messengers of the churches, *they* *are*
the glory of Christ. [4] Shew ye therefore **24**
unto them in the face of the churches
the proof of your love, and of our
glorying on your behalf.

[3] Gr. *apostles.*

[4] Or, *Shew ye therefore in the face... on your behalf unto them.*

23. As for Titus . . . as for our brethren gives the sense better.

he is my partner (κοινώνος). 'Those are κοιώνοι who have common interests, common feelings, common work' (Lightfoot on Philem. 17).

and my fellow-worker (συνεργός) **to you-ward.** St. Paul's vocabulary is rich in words which suggest the strength of the corporate life. συνεργός is a favourite of his, occurring twelve times in his Epistles and only once elsewhere in the New Testament.

or . . . churches. The word translated 'messengers' is the ordinary one for 'apostles', but here, as in Phil. ii. 25, it means delegates.

they . . . Christ. Cp. iii. 18.

24. The Corinthians will do this by fulfilling their promise of a liberal contribution to the fund.

ADDITIONAL NOTES

A

viii. 4

It is to be hoped that the creation of Provincial and Diocesan synods, when the legal difficulties in the way of their establishment have been overcome, will do something to foster this lacking sense of unity, and save us from congregationalism.

B

viii. 7

'This is the Christian belief: that God is Love, and therefore the source and sustainer of all human love, which though it be elicited by "our brother whom we have seen" can only find its ultimate and adequate end in God; but in God conceived not as excluding but as including and constituting, all that is lovely in our finite objects of love.'[1]

'The love of God is not only the essential foundation of the Christian life, but also the necessary condition of all other true love. This is so in the first place, because all true love is ultimately of the infinite and the eternal, however dimly conscious we may be of the fact. And secondly—though this is only a concrete way of stating the same thing, because our love of our human friends is bound to become selfish and degenerate, unless it is combined with the love of God. The very intensity of our feeling is fatal to its satisfaction, except upon this condition, as is recognized in the famous lines of Lovelace:

> I could not love thee, dear, so much
> Loved I not honour more.'[2]

[1] Illingworth, *Christian Character*, p. 86.
[2] *Ibid*, p. 96.

'There is always the temptation in a sinful world to love the creature more than the Creator. Yet the true remedy for this is not in Loyala's phrase "to become indifferent to all created things," however allowable that may be as an ascetic method for those who see for themselves no other way; but rather to love the creature that it may lead us on to the Creator, till we love God in our neighbour and our neighbour in God.'[1]

C

viii. 9

The Incarnation was an act of 'emptying' (κενώσις, Phil. ii. 7), of voluntary self-limitation. Creation, in which too it was through the Son that God was manifested (John. i. 2; Heb. i. 2), was the same, an act of self-limitation and sacrifice. This thought is dimly shadowed forth in the Ṛig Veda. Creation is attributed to Viswarkarma, the instituter of sacrifice, and in the act of creation he is said to have sacrificed himself (Ṛig Veda x. 81; x. 130).

The conception of God as humbling Himself, and enduring poverty, or taking upon Him the form of a servant for the sake of men is common in the Vaishnava poets, and the wealth of legend teaching that He does so shows how gratefully the heart of man responds to such an idea. Tukārāma gives the following summary of these legends. 'Our Lord knows nothing of high or lowly birth, he stops wherever he sees devotion and faith. He ate the pounded grain that Vidura, the slave's son, offered him; he protected Pralhāda in the demon's house. He worked with Rohidasa in tanning hides; he wove scarfs on Kabira's loom. He sold goat's flesh with the butcher Sajana; he mowed the grass in Savata's field. He blew the fire with the goldsmith Narhari; with Chokamela he dragged away dead cows. With Nāmā's slave Jani he lifted up cowdung cakes, at Dharma's house he carried water and swept the floors. With Nāmā he ate and felt no shame; he drew Dnyāndeva's wall. He became a charioteer and drove the horses of Arjuna's car, he relished the cakes that Sudāmā's love presented him. At the cowherd's house

[1] Illingworth, *Christian Character*, p. 100.

he tended kine; he kept the door for Bali. The Lord of the senses paid the debts of Vyamkobā, he bore Ambarishi's pain in the womb. For the sake of Miraba he drained the poison cup; he became a Māhār in the service of Damaji. He carried clay for Gora the potter, he paid off the bills of Mehta Narsi. For Pundalika's sake he still stands there; blessed, says Tukā, is his story.'[1]

There is only one saying our Lord's which occurs—six times in slightly different forms—in all the four Gospels: 'He that findeth his life shall lose it, and whosoever shall lose his life shall find it' (Matt. x. 39; cp. xvi. 25; Mark viii. 25; Luke xvii. 33; ix. 24; John xii. 25). There is only one miracle recorded by all four Evangelists, the feeding of the 5,000 (Matt. xiv. 13ff.; Mark vi. 32ff.; Luke ix. 10ff.; John vi. 1ff.) There is only one saying of our Lord's preserved to us in the New Testament outside the Gospels—'It is more blessed to give than to receive' (Acts xx. 38). All these teach the same lesson, the fruitfulness of sacrifice, and the emphasis is not accidental, since it is one of the main lessons of the Incarnation.

Hinduism, entangled in the doctrine of Māyā, has failed to conceive of an incarnation as an act of *real* self-limitation. It has been blind to the possibility of God's *really* making the suffering and the sorrow and the poverty of the world His own.

Each of the incarnations has been conceived of as a *līlā*. Rāmānuja, as has been noted (Additional Note C, Chap. iii, p. 64), freed himself from the doctrine of Māyā, but his followers have lapsed into it.

Tulsī Dās, for instance, who depicts with great feeling the sufferings and voluntary poverty of Rāma, and tells us that 'from the love that he bore to his followers Rāma took the form of a man and by himself, enduring misery, secured their happiness' (i. Ch. 44), yet elsewhere he repeatedly denies the reality of this experience and declares that Rāma was acting a part, and that his apparent growth in knowledge and endurance of suffering were alike fictitious. The following passages illustrate this.

[1] *The Poems of Tukārāma*, 2077.

When Rāma, Sīta and Lakshman arrived at the Ganges, we are told, 'they bathed, and all the fatigue of the march was removed: they drank of the holy water and their soul was gladdened. It is only in vulgar phrase that vulgar fatigue is ascribed to him by whose remembrance all the burdens of the world are lightened. Rāma, the champion of the Solar race, is the Holy God, of supreme wisdom and bliss, the bridge over the ocean of existence, though he acts like an ordinary man' (ii. 51).

When Rāma began to learn we read 'in a short time he mastered all knowledge. The four Vedas are but the breath of his mouth, and for him study was a joke indeed' (i. Ch. 209).

'He, in obedience to whose fiat Māyā, in a moment of time, created the entire universe, out of compassion for his faithful people, feigns amazement at the sight of a tourney ground' (i. Ch. 229).

The gods ask Uma to procure Rāma's banishment to the forest; and when, out of compassion for him, she hesitates, they say, O mother, not the least blame can attach to you, for Raghurāo—you know his nature well—is exempt from sorrow as from joy' (ii. 12).

When Rāma returned to the hermitage to find that Rāvan had carried off Sīta, his grief and dismay are graphically depicted; but we are told, 'Rāma, who has no wish unsatisfied, the perfection of bliss, the uncreated, and the everlasting, acted the part of a man' (iii. 25).

The fictitious character of the self-limitation attributed to the Hindu incarnations of necessity robs them, to a large extent, of their value as incentives to sacrifice for the good of others.

The difficulty of Indian thought has been to conceive how God, whose very nature is bliss, can suffer. Everything of the nature of pain and suffering has been set down to Māyā, from which Brahma is free. The Christian revelation assures us that this is not so; that God stands not apart from the sorrow and suffering of the world, but bears it all Himself. It also shows us that there is no incompatibility between suffering and bliss, since it reveals joy to be not the escape from or the absence of suffering and sorrow, but the fruit of them when they are manifestations of love, so that God who is Love, can only be Bliss if He bears Love's burden.

These thoughts are worked out in the following passage from James Hinton's *The Mystery of Pain* (p. 26f).

'If God would show us Himself, He must show us Himself as a sufferer, as taking what we call pain and loss. These are His portion; from eternity He chose them. The life Christ shows us is the eternal life. He emptied Himself, and the pain became manifest; He put off His perfection, and the sorrow was hidden and lost in the fulness of His life no more. It was revealed as sorrow, becoming visible to human eyes; piercing the immortal heart before a breathless world, which, seeing Him, sees and knows the Father.

Thus our own experience may solve for us the problem, how God is incapable of suffering and yet reveals Himself to us as a sufferer. The seeming contradiction here is only that which the intellect encounters in everything that is true of our own life. Love cannot be explained, made manifest of what nature it is, the secret of its happiness revealed, except by an exhibition of the toil, the abnegation, the sacrifice that are in it. Seeking for happiness, craving for good, we grasp at pleasure and turn away from pain. God must teach us better, and to do so He shows us the root and basis of His own. Stripping off His infinitude, and taking infirmity like ours, He bids us look and see! The only happiness He has, or can bestow, bears martyrdom within it. If He does not suffer, it is only that His Life is perfect; His love has no hindrance, no shortcoming, and can turn *all* sacrifice to joy. He stands our great example, not exempting Himself from toils and sacrifices which He lays on us, binding heavy burdens, and grievous to be borne, upon men's shoulders, Himself not touching one; but with so large a heart accepting them, that they are transfigured into the very brightness of His glory, and our dim eyes cannot discern them, save as they are shown us with the brightness veiled, the glory banished, the love itself subdued to a less burning flame. Revealed therein in strong crying and tears, that recall our own experience to ourselves, He makes us know with which part of it to link His name. It is sacrifice binds us to God, and makes us most like Him; sacrifice that to us is sorrow, wanting life and love; but to Him, supreme in both, is joy.'

D

viii. 18

One other interesting point arises in connexion with this subject. In the list of delegates given in Acts xx. 4 there is no representative of Achaia. Prof. Ramsay has suggested that 'the Corinthians had asked St. Paul himself to bear their contribution' (*St. Paul the Tr. & R. Cit.* p. 289). This would be a not unlikely result of his letter (2 Cor.). It breathes such a spirit of tender reproach, tempered with great magnanimity, that they may well have felt on receiving it that to accept his suggestion that they should appoint some one to accompany him to Jerusalem, to see that the funds they had contributed were properly administered, would be ungenerous. After he had retained his confidence in them, when it had been put to so severe a test by their misdoings, they would hesitate before doing what might be construed into an expression of want of confidence in him. They therefore, it may be, refused to appoint a delegate, entrusting their contribution absolutely to St. Paul.

E

viii. 20

'In describing the collection of temple tribute among the Jews, a custom which no doubt suggested to Paul the idea or at least the form of this collection, Philo notices the periodical assignment of funds in each district "to men of good standing whose duty it is to convey them to Jerusalem. For this purpose it is always men of the highest rank who are chosen, as a kind of guarantee that what forms the hope of every Israelite may reach the Holy City untampered with".'[1]

[1] *Encyclopaedia Biblica*, iv, p. 5106.

CHAPTER IX

1 FOR as touching the ministering to the saints, it is
2 superfluous for me to write to you: for I know your
readiness, of which I glory on your behalf to them

St. Paul continues to press home with great earnestness the duty of completing the collection. While he expresses full confidence in the Corinthians and tells them he has boasted of them to others, it is clear that he is far from free from anxiety as to the fulfilment of their intentions.

1. He knows that at heart they are really keen; they are only slack. How many of us there are who are 'only slack', and what serious results may flow from mere slackness!

2. **for . . . Macedonia.** St. Paul writes from Macedonia, and so says 'glory' not 'gloried'. Whatever anxiety he may have as to whether they will carry out their undertaking to the full, he does not allow others to perceive it; but still continues to assert loyally 'in the face of the churches' that Corinth will not be found wanting.

that . . . for a year, i.e. 'since last year' (see note on viii. 10). It is not meant that the money had been collected then, but that they had then made up their minds to contribute.

of Macedonia, that Achaia hath been prepared for a year past; and [1] your zeal hath stirred up [2] very many of them. But I have sent the brethren, that our glorying on your behalf may not be made void in this respect; that, even as I said, ye may be prepared: lest by any means, if there come with me any of

[1] Or, *emulation of you.*
[2] Gr. *the more part.*

and . . . them (or **emulation of you hath stirred up the more part of them.** Marg.). The marginal is the better rendering. The majority of those who are contributing have been incited thereto by the example of the Corinthians, who are therefore bound in honour to fulfil their promise. Their failure to do so would be as though a leading man were to put his name down at the head of a subscription list for a large sum, and many others were to follow his example with liberal contributions, and he were then to refuse to pay. The rest would naturally and justly feel aggrieved.

3. But . . . respect (cp. viii. 18, 22, 23). 'In this respect' may imply that St. Paul had also boasted of other virtues to be found in the Corinthians.

that . . . prepared. Cp. 1 Cor. xvi. 2.

4. St. Paul now for the first time clearly indicates that he is at last about to pay them the visit promised in 1 Cor. iv. 19; xvi. 5, but so long delayed.

and . . . confidence (cp. ii. 5). Such passages bring out wonderfully St. Paul's delicate tact. His converts thus learn that though he shrinks not from shaming them in their own eyes, when they have done wrong, it is out of no wanton desire to humiliate them before others.

Macedonia, and find you unprepared, we (that we say not, ye) should be put to shame in this
5 confidence. I thought it necessary therefore to intreat the brethren, that they would go before unto you, and make up beforehand your aforepromised [3] bounty, that the same might be ready, as a matter of bounty, and not of [4] extortion.

[3] Gr. *blessing.*
[4] Or, *covetousness.*

Though a public rebuke is sometimes needed, to correct a sin publicly committed, a private admonition is more likely to appeal to what is best in a man (see Matt. xviii. 15).

5. I . . . bounty. St. Paul here characteristically uses a word (εὐλογία, blessing), which lays stress on the thought which prompts the gift rather than on its material value. The corresponding Hebrew word for blessing often occurs in the Old Testament in the sense of gift, always with the underlying idea that it is a token of love or a means of preventing strife. It is used of Jacob's gift to Esau on returning home (Gen. xxiii. 11); of Caleb's to his daughter (Jud. i. 15); of Abigail's to David (1 Sam. xxv. 27), and Naaman's proffered present to Elisha (2 Kings v. 15). So here St. Paul valued the Corinthian bounty to the poor saints at Jerusalem both as a token of love and as a means of averting strife between the Jewish and the Gentile sections of the Church. It would also bring a reflex blessing upon the givers.

that . . . extortion. If the collection were delayed till St. Paul's arrival, it might appear as if they only gave under pressure from him.

But this *I say*, He that soweth sparingly shall 6
reap also sparingly; and he that soweth
[5] bountifully shall reap also [5] bounti- [5] Gr. *with blessings.*
fully. *Let* each man *do* according as he hath 7

6. St. Paul now proceeds to speak of the fruitfulness [1] of almsgiving, and declares that it brings a fourfold blessing in (1) an ennobled character in the giver (*v.* 9), (2) a material blessing from God to be spent in further almsgiving (*v.* 11), (3) the swelling of the chorus of thanksgiving offered up to God (*v.* 12), and (4) the grateful love of those helped (*v.* 14).

But . . . I say. He would not have them think that the blessings of alms are theirs only who receive.

He . . . bountifully (cp. Prov. xi. 24f.; Mal. iii. 10; Rom. xi. 35; Gal. vi. 7ff.). Nature teaches us that sacrifice is blessed (cp. John xii. 24).

In every infant Church the cultivation of the spirit of liberality is of the greatest importance. As in St. Paul's day it will be fostered by the growth of the sense of corporate unity and its resultant obligations, and by the fuller recognition of the duty of the Church to support its own clergy (1 Cor. ix. 7ff.). 'Our unhappy divisions' weaken the former, while the idea that there are large resources ever available in England is apt to check movements towards self-support.

7. Let . . . necessity (cp. Deut. xv. 10). It may have been partly to safeguard the spontaneity of almsgiving that our Lord enjoined its secrecy (Matt. vi. 3).

[1] See additional note A at the end of the chapter.

purposed in his heart; not [6]grudgingly, or of
[6] Gr. *of sor-* necessity: for God loveth a cheerful
8 *row.* giver. And God is able to make all
grace abound unto you; that ye, having always all

for God loveth a cheerful giver (Prov. xxii. 8), and so does man (cp. Tobit iv. 7; Ecclus. xxxv. 9; Exod. xxv. 2; Rom. xii. 8; Philem. 14).

8. St. Paul thinks in this verse and the following one of Christian character and its resultant good works as the fruit [1] of the seed of sacrifice. The metaphor of fruit is common in his Epistles (Rom. i. 13; vi. 22; vii. 4; Phil. i. 11; iv. 17; Col. i. 10; Tit. iii. 14).

that . . . everything (cp. Phil. iv. 19). Note the emphasis on *all* 'always-all-everything' (ἐν παντὶ πάντοτε πᾶσαν). Those who in this way seek first God's kingdom and His righteousness (Matt. vi. 23), will not be suffered to come even for a time to real want (Ps. xxxvii. 25). Yet what they are promised for their needs is only 'sufficiency'—'daily bread'. This will no doubt differ in different cases. It is what God sees to be enough.

may . . . work. What God gives above sufficiency—and it is suggested that He will give much—is meant by Him to be spent on others (cp. viii. 14).

St. Paul implies ('unto *every* good work') that the field of charity will widen as it is occupied. He who begins by feeding the beggar at his gate (Luke xvi. 20), or succouring the chance traveller in distress (Luke x. 33f.),

[1] See additional note B at the end of the chapter.

sufficiency in everything, may abound unto every
good work: as it is written, 9

He hath scattered abroad, he hath given to the
poor;
His righteousness abideth for ever.

And he that supplieth seed to the sower and bread 10
for food, shall supply and multiply your seed for
sowing, and increase the fruits of your righteous-
ness: ye being enriched in everything unto all 11

will soon find that the love he has learnt will carry him further afield, till his neighbours are all mankind.

9. Ps. cxii. 9. The fruit of kind acts is character and a liberal spirit.[1]

10. and . . . sowing (cp. Isa. lv. 10; Hos. x. 12). God's principle of reward is to give larger opportunities of service and usefulness to those who have used those that they have had well (Luke xix. 17, 26). It is for further sowing that the seed is multiplied.

In the verses which follow he defines the character of the fruits. In Hos. x. 12, which he may have had in mind, righteousness is both the seed sown and the harvest reaped.

11. ye . . . liberality. It is 'in Christ' that we are enriched (1 Cor. i. 5), and we can only experience 'the fulness of the common life in Him' as we learn to make others' needs our own.

which . . . God (cp. iv. 15). In Utilitarian systems of ethics it is usually assumed that the highest end

[1] See additional note C at the end of the chapter.

[7] liberality, which worketh through us thanksgiving
12 [7] Gr. *singleness.* to God. For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also
13 through many thanksgivings unto God; seeing that through the proving *of you* by this ministration they glorify God for the obedience of your confession unto the gospel of Christ, and for the [7] liberality of *your* contribution unto them and unto all;

to which the morality of the individual can minister is the good of the community—'the greatest good of the greatest number'. St. Paul recognizes here and elsewhere a higher end—'the glory of God'—to which this must minister and be subordinated.

13. seeing . . . God. The suspicious attitude of the Jewish Christians towards the Gentile Christians must, St. Paul saw, yield before such overwhelming proofs of the reality of their spiritual life.

for . . . Christ (cp. 1 Tim. vi. 12). One point in dispute between St. Paul and the Judaizing teachers was whether the Gentile Christians should be required to obey the Jewish law. He is therefore glad of an opportunity of showing that, though they do not do this, yet in obedience of another kind they excel.

and unto all. This may mean either that the Corinthians had sent contributions to other churches besides that at Jerusalem, or more probably that in ministering to the health and strength of a weak member of Christ's Body the Church, they were serving the whole (1 Cor. xii. 26).

while they themselves also, with supplication on 14
your behalf, long after you by reason of the exceeding grace of God in you. Thanks be to God for his 15
unspeakable gift.

14. It has been primarily to secure this cordiality of relationship that St. Paul had organized the collection. He regards intercessory prayers as a supreme manifestation of love.

15. thanks . . . gift, i.e. the gift of 'the Son of His love' (Col. i. 13; cp. John iii. 16), and the redemption which is through Him. Even among ourselves there are debts which we feel can never be repaid. The utmost we can give in return falls short of requital of some forms of sympathy or spiritual help bestowed. In his *Enoch Arden* Tennyson makes Annie say to Philip,

> Money can be repaid;
> Not kindness such as yours.

How much more, then, does the utmost obedience we can offer, and the most devoted love we can lavish on our fellowmen pale into utter insignificance before God's 'unspeakable gift'. 'Brethren, if God so loved us, we also ought to love one another' (1 John iv. 11).

ADDITIONAL NOTES

A

ix. 6

God's blessing on whole-heartedness in giving is taught through a beautiful parable by Rabindranath Tagore.

'I had gone a-begging from door to door in the village path, when thy golden chariot appeared in the distance like a gorgeous dream and I wondered who was this King of all kings!

My hopes rose high and methought my evil days were at an end, and I stood waiting for alms to be given unasked and for wealth scattered on all sides in the dust.

The chariot stopped where I stood. Thy glance fell on me and thou camest down with a smile. I felt that the luck of my life had come at last. Then of a sudden thou didst hold out thy right hand and say 'What hast thou to give to me?'

Ah, what a kingly jest was it to open thy palm to a beggar to beg! I was confused and stood undecided, and then from my wallet I slowly took out the least little grain of corn and gave it to thee.

But how great my surprise when at the day's end I emptied my bag on the floor to find a least little grain of gold among the poor heap. I bitterly wept, and wished that I had had the heart to give thee my all.'[1]

B

ix. 8

The following story illustrates the conception of spiritual fruit of religious acts.

When on one occasion Buddha went to beg alms at the house of a man who was just going out to plough his land, the farmer

[1] *Gitanjali*, 50.

accused him of idleness. Gotama replied, 'I also, O Brahmaṇa plough and sow, and having ploughed and sown I eat.

Faith is the seed, penance the rain, understanding my yoke and plough, modesty the pole of the plough, mind the tie, thoughtfulness my ploughshare and goad.

I am guarded in respect of the body, I am guarded in respect of speech, temperate in food, I make truth to cut away (weeds), tenderness is my deliverance. Exertion is my beast of burden, carrying me to Nibbāna he goes without turning back to the place where having gone one does not grieve.

So this ploughing is ploughed, it bears fruit of immortality; having ploughed this ploughing one is freed from all pains.'[1]

C

ix. 9

It is interesting to note that writing forty years later Clement mentions liberality as one of the leading and traditional characteristics of the Church at Corinth (Clem. Rom. i. 1; ii. 1). St. Paul's work had borne fruit.

[1] *Sutta-Nipāta, Urgavagga, Kasibhāradvaja-Sutta*, 74ff.

CHAPTER X

1 NOW I Paul myself intreat you by the meekness and

From this point onwards there is a change in the tone of the Epistle, and St. Paul writes with a severity which is in marked contrast with the cordiality and approval of the Corinthians altered conduct which have characterized the Epistle so far. This has led some to doubt whether xi–xiii. 10 was originally part of 2 Corinthians, and to suggest that it is the earlier Epistle referred to in ii. 3; vii. 8, which we have called 'the painful letter', written by the apostle when he heard that the Corinthians had revolted against his authority.

It has been urged (by Dr. Plummer and others) that x–xiii contains expressions of doubt and distrust, which are in strange contradiction with expressions of confidence found in i–ix (contrast xiii. 5 with i. 24: xii. 2f with vii. 10: viii. 7; x. 2 with ii. 3: vii. 4; xi. 3 with vii. 16: xiii. 10 with iii. 2: x. 1 with vii. 16 and x. 2 with viii. 22), and that these are difficult to explain if the Epistle was written as we have it, but are intelligible if x–xiii was part of an earlier letter, which produced a reformation of the Church at Corinth and a reconciliation with the Apostle.

At first sight this is an attractive hypothesis, as removing some difficulties of interpretation. There are, however, serious objections to it.

gentleness of Christ, I who in your presence am

(1) We have no external evidence of any such early confusion of letters, and it seems unlikely that such a large interpolation should have taken place and no hint of it survived in early Christian writings or manuscripts of the Epistle.

(2) When St. Paul wrote 'the painful letter' alluded to in ii. 3; vii. 8 he did it in order to avoid the necessity of paying a visit to Corinth in person (i. 23); but when he wrote these chapters he was on the point of going there (xii. 14; xiii. 1).

(3) x. 10f. probably refers to 'the painful letter' and cannot, therefore, be a part of it.

(4) ii. 3ff. and vii. 8ff. speak of that letter as containing denunciations of an *individual* who had offended, but x. 1—xiii. 10 contains none such. This, surely, is a fatal objection to the hypothesis.

The sudden change of subject and alteration in tone are, indeed, explicable without any such supposition. So long a letter as 2 Corinthians could not be written at a sitting, and from x. 1 onwards may have been written on a different day, or even after some days interval, when the Apostle was in a rather different mood. Thankful as he is for the improved relations between him and the Corinthians he is conscious that the Judaizing snake is scotched not killed. It is highly probable that there were some at Corinth working against him still. At all costs these must be finally routed, their crooked methods exposed, their insinuations against him rebutted and his own authority vindicated, as their victory would mean

lowly among you, but being absent am of good

the ruin of his life's work. At these things he has repeatedly hinted in what he has already written, but on reading it through he may well have felt that the situation demanded plainer speech, and to this he now addresses himself.

1. Now I myself. These words may be used only to add emphasis to what follows, but some have thought that they indicate that the rest of the Epistle was written by St. Paul with his own hand (cp. 1 Cor. xvi. 21 ; Gal. vi. 11), not by an amanuensis such as he usually employed (Rom. xvi. 22). What remains to be said is for their ear alone, since it will contain words of severe censure and grave warning. The Apostle's loyalty to the Corinthians, which had caused him to make the best of them in speaking to the Macedonians (ix. 2), deters him from allowing his amanuensis—himself very likely a Macedonian, since he wrote from Macedonia—to read his last words of warning and blame.

intreat . . . Christ (cp. Matt. xi. 29f. ; Isa. xlii. 2f. ; lii. 4–7 ; Zech. ix. 9). St. Paul was not by nature a meek man (Acts xvi. 37 ; xxiii. 3) ; and he feels the need of putting a curb upon himself when he begins to refer to the insulting taunts and harassing opposition of his opponents, by reminding himself of Christ's attitude[1] under such circumstances (1 Pet. ii. 21ff.). His Epistles show that he had learnt to appreciate the beauty and importance of the meek and gentle spirit (Rom. xii. 14 ;

[1] See additional note A at the end of the chapter.

courage toward you: yea, I beseech you, that I may 2
not when present shew courage with the confidence
wherewith I count to be bold against some, which
count of us as if we walked according to the flesh.
For though we walk in the flesh, we do not war 3
according to the flesh (for the weapons of our 4

1 Cor. iv. 12; Gal. v. 23; Eph. iv. 1; Phil. iv. 5; 1 Tim. iii. 3).

I . . . towards you. He quotes one of the taunts of his enemies (cp. *v.* 10).

2. yea . . . some (cp. 1 Cor. iv. 18). The 'some' are the Judaizing teachers and their followers—the majority will, he is confident, prove loyal (*v.* 6). His sternness on arrival will, he warns them, belie their sneer.

which flesh, and who judge therefore that his threats are only bluff, and may be largely discounted. He has already defended himself against the charge of 'purposing according to the flesh' (i. 17), i.e. with the weakness and vacillation which often mark the unsupported human will.

3. For . . . in the flesh. Our life is necessarily lived under human conditions, in a human body.

we . . . flesh. We do not use the world's weapons, such as idle threats.

4. (for . . . flesh. A characteristic of the flesh and its weapons is weakness (Matt. xxvi. 41; Rom. vi. 19). The metaphor of war is a favourite of St. Paul's (vi. 7, (see note); Rom. xiii. 12; Eph. vi. 11, 13; 1 Tim. i. 18; vi.12; 2 Tim. ii. 3; iv. 7).

warfare are not of the flesh, but mighty before God
5 to the casting down of strong holds); casting down
[1] imaginations, and every high thing that
is exalted against the knowledge of God,

[1] Or, *reasonings*.

but mighty before God, or powerful for God, i.e. in God's battle or as God counts power.

to . . . strong holds). Jericho, with its walls thrown down by spiritual forces, may be in mind (Joshua vi).

St. Paul is no doubt thinking mainly of the stongholds of Jewish narrowness, and bigotry in clinging to the ceremonial law. A stronghold may become a prison, and when that has happened it is time to pull it down. The ceremonial law of the Jews for centuries protected them from the moral and spiritual contamination which must have resulted from free intercourse with the idolatrous nations around them, till the time should come for them to proclaim the one true God to the whole world. To remain within this stronghold when God was sending them forth on this mission, as some were doing, was to turn it into a prison; and so Christ and His disciples—foremost among them St. Paul—pulled it down.

The work of the Church in India must include the pulling down of the strongholds of systems, such as caste and some forms of philosophy, which are either false or have outlived their day of usefulness. All such destructive work, however, as St. Paul insists here (*v.* 8),is preparatory to construction on sounder lines.

5. Casting . . . imaginations (or **reasonings**, Marg.). St. Paul may have had in mind the fallacious casuistry

and bringing every thought into captivity to the

in which the Rabbis excelled (Mark vii. 10ff.), and which no doubt marked also the teaching of his Judaizing opponents.

and . . . God. Pride of race was at the back of the whole Judaizing movement in the Church.

Such prejudices, in India as in the early days of Christianity, die hard. Are we now altogether free from race and caste spirit in the Church? In so far as we are not we are excluded from the full knowledge of God. We can only know Him as Father as we learn to know our fellow-men as brethren. It is 'we all' (Eph. iv. 13; cp. 'with all the saints' in Eph. iii. 18), not individually but corporately, who will attain to the fulness of that knowledge.

and . . . captivity. St. Paul was conscious that among the Corinthians there might be some who, though outwardly acquiescing in his claims over them, were inwardly rebellious.

It was on the importance of the control of thought[1] and feeling that our Lord insisted in His interpretation of the commandments (Matt. v. 21ff., 23ff.). True penitence includes discipline of the thoughts.

> For what is true repentance, but in thought,
> Not even in inmost thought to think again
> The sins that made the past so pleasant to us?[2]

Modern investigations of psychic phenomena, and the establishment of the fact of telepathy, have emphasized

[1] See additional note B at the end of the chapter.

[2] Tennyson, *Guinivere*.

6 obedience of Christ; and being in readiness to avenge all disobedience, when your obedience shall
7 [2] Or, *Do ye look... face?* be fulfilled. [2] Ye look at the things that are before your face. If any man

the intimate connexion between mind and mind. It is possible that we may influence for good or evil, without in the least intending to do so, those with whom we are *en rapport*. This gives a new importance to 'bringing every thought into captivity to the obedience of Christ'.

to . . . Christ, i.e. either to the obedience demanded by Christ in the Sermon on the Mount and elsewhere, or, more probably, to an obedience equal to that rendered by Him.

6. St. Paul still anticipates opposition, with which he will deal sternly, from some, though he looks forward to the acceptance of his authority by the Church as a whole.

7. Translate **Do ye look . . . face?** (cp. v. 12; John vii. 24). Is it wise for them to judge so much by appearances, and accept the Judaizing teachers at their own estimate?

If . . . we. St. Paul may be referring to a particular individual (cp. *v.* 11), in which case we should translate 'if a certain person etc.' The 'Christ party' was one of the four factions at Corinth spoken of in 1 Cor. (i. 12). Of the others we hear nothing in this Epistle, but the members of that, stirred up we may suppose by Judaizing teachers since arrived, had become very active in opposition to St. Paul. They probably laid great stress on our Lord's Jewish nationality, His

trusteth in himself that he is Christ's, let him consider this again with himself, that, even as he is Christ's, so also are we. For though I should glory **8** somewhat abundantly concerning our authority (which the Lord gave for building you up, and not for casting you down), I shall not be put to shame: that I may not seem as if I would terrify you by my **9** letters. For, His letters, they say, are weighty and **10**

observance of the Law, and His statement that He came 'not to destroy but to fulfil' it (Matt. v. 17). Those who had been His companions while here upon earth were, they may have urged, the only authorities to be listened to with regard to Him. To St. Paul's contention that he too had seen Christ (1 Cor. ix. 1), they replied that he had not known Him 'after the flesh' (v. 16).

8. It is in his power to say a good deal in proof of his own authority, which he is conscious that he can successfully vindicate. This he does later.

(**which . . . down**) (cp. xiii. 10). His has been constructive, his opponents' purely destructive work.

10. Here again (cp. *v.* 1) he quotes the very words of his detractors, which have been reported to him. This taunt may have been provoked by his sending the Corinthians a letter when they were expecting a visit from him (ii. 1). 'He blusters in his letters, but at heart he is afraid; so he has chosen rather to write than to come,' they may have insinuated.

his . . . weak. It is evident that St. Paul suffered from some bodily infirmity—his 'thorn in the flesh' (xii. 7, see note)—and Gal. iv. 12ff. suggests that it was of

strong; but his bodily presence is weak, and his
11 speech of no account. Let such a one reckon this,
that, what we are in word by letters when we are
absent, such *are we* also in deed when we are
12 present. For we are not bold [3] to
number or compare ourselves with
certain of them that commend themselves: but they themselves, measuring

[3] Gr. *to judge ourselves among, or to judge ourselves with.*

such a nature that it sometimes made him appear despicable in the eyes of men. The Syriac version of the apocryphal *Acts of Paul and Thekla* says that he was 'a man of middling size and his hair was scanty, and his legs a little crooked, and his knees were projecting (*or* far apart); and he had large eyes and his eyebrows met, and his nose was somewhat long, and he was full of grace and mercy; at one time he seemed like a man, at another he seemed like an angel' (*Conybeare's Translation*, p. 62). This description, though late, *may* rest upon a true tradition.

and . . . account. St. Paul's vehement, involved and sometimes confused eloquence did not conform to the rules of rhetoric, and it is not surprising that it brought upon him the criticism of some who prided themselves on their appreciation of style.

11. His warnings are not idle threats, which for a Christian are wrong.

In Eph. vi. 9 he urges masters to 'forbear threatening,' and it is chiefly in our dealings with our servants that we need to be on our guard in this matter.

12. For . . . commend themselves (cp. x. 2). These

themselves by themselves, and comparing themselves with themselves, are without understanding. But we will not glory beyond *our* measure, but 13
according to the measure of the [4]province which God apportioned to us as a measure, to reach even unto you. For 14

[4] Or, *limit* Gr. *measuring-rod.*

words are ironical. St. Paul is loath to compare himself with his detractors, as this seems to be bringing himself down to their level. The unpleasant task is, however, as we shall see, forced upon him in the interests of his work.

but . . . understanding. Note the repetition of 'themselves.' They can think of nothing but themselves! Their standard of judgement is their own conduct, they appoint themselves judges, they are altogether self-deceived! (cp. Luke xviii. 9).

13. The text is involved and rather doubtful, but the general meaning is clear. The Gentile world was St. Paul's province, both by Divine appointment (Acts ix. 15; xxii. 21; Rom. i. 5), and by the consent of the leaders of the Church (Gal. ii. 9). His opponents, on the other hand, went to no divinely appointed task, but followed him about, subverting his teaching. The epistle to the Galatians shows what havoc they had wrought in the churches founded by him on his first missionary journey and he dreads greatly their influence at Corinth. They were, it seems, characterized by a boastful arrogance which exalted their own authority, and refused to recognize that of St. Paul.

14. Read, with the margin, *for we were the first to*

we stretch not ourselves over much, as though we reached not unto you: for we [5]came even as far as unto you in the gospel of Christ: not glorying beyond *our* measure, *that is*, in other men's labours; but having hope that, as your faith groweth, we shall be magnified in you according to our [6]province unto *further* abundance, so as to preach the gospel even unto the parts beyond you, *and* not to glory in another's [6] province in regard

[5] Or, *were the first to come.*

15

[6] Or, *limit*

16 Gr. *measuring-rod.*

come unto you. St. Paul feels particularly sore because the Judaizers, instead of attempting independent mission work, dogged his steps, perverting his converts.

Those who owed their admission to the Church to him could not consistently deny his authority. As he urged in the first Epistle (ix. 2), if to others he was not an apostle, surely he was to them for—'the seal of my apostleship are ye in the Lord.'

15. but . . . abundance, 16. so . . . you. It is the squabbles within the Church and its immaturity which hinder missionary enterprise. St. Paul is anxious to press on to fresh fields (cp. Rom. xv. 24), but fears lest he should be hindered from doing so by the spiritual immaturity of the Corinthians.

Shortly after this we find St. Paul planning to go to Rome and Spain (Rom. xv. 24, 28).

and . . . hand, as, it is implied, the Judaizers did. His own principle of action is enunciated in Rom. xv. 20, where he speaks of making it his aim to preach where

of things ready to our hand. But he that glorieth, **17**

Christ has not been already named, lest he should build upon another man's foundations.

17. (Cp. 1 Cor. i. 31 ; iii. 6). This is a free quotation from Jer. ix. 23f. St. Paul may have had in mind the words which follow: 'Behold I will punish all them that are circumcised in their uncircumcision; Egypt and Judah and Edom and the children of Ammon and Moab, and all that have the corners of the head polled, that dwell in the wilderness: for all the nations are uncircumcised, and all the house of Israel are uncircumcised in heart' (25f.). For these words contain in germ his teaching (and that of St. Stephen, Acts vii. 51), that moral depravity brings the Jew down to the level of the Gentile, and that what God requires of men is moral rather than ceremonial purification, a view which he maintained against his Judaizing opponents.

But in St. Paul's mouth the words 'in the Lord' contain a fulness of meaning not contained in the Old Testment passage. There is in them all the wealth of significance which has gathered round the phrases 'in Christ', 'in the Lord', in his writings. To 'glory in the Lord' means to glory in all which finds its place in the activities of Christ's Body. The limitation prevents his glorying in anything which is self-centerd on transient. His meaning is illustrated in the next two chapters, in which he glories in things which concern his weakness (xi. 30), but tend to the building up of the Body, and in visions and revelations vouchsafed to him (xii. 1ff.) to fit him for this work.

18 let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.

18. Cp. v. 12; Rom. ii. 29.

ADDITIONAL NOTES

A

x. 1

In marked contrast with the 'meekness and gentleness of Christ' was the fiery anger of Muḥammad, when in the battle of Uḥud he was struck in the face with a stone. As the blood was being washed off he said, 'How shall the people prosper, who have thus treated their prophet, who calleth them unto the Lord? Let the wrath of God burn against the men that have besprinkled the face of His apostle with blood.' He also cursed Abú Sufyán, the commander of the opposing army. Yet even Muḥammad seems to have felt that meek submission to injury is the higher course. We are told that when after this battle the mutilated corpse of his follower Hamza was brought in, he declared that if God gave him victory he would mutilate seventy Meccans in the same manner. Thereupon this verse was revealed, 'If ye make reprisals, then make them to the same extent that ye were injured, but if ye can endure patiently, best will it be for the patiently enduring.' [1]

That meekness and gentleness have been recognized by Indians as God-like qualities is shown by the following story quoted from the Bhāgavata Purāṇa by Growse in his translation of the Rāmāyaṇa.

The patriarch Bhrigu, being in doubt which of the three gods, Brahma, Vishṇu or Ṣiva, was the greatest, determined to put the matter to the test. He first went to Brahma, and entered his court without making any obeisance, an affront at which the god shewed himself exceedingly indignant. He then went to Ṣiva and treating him with a like want of respect, excited a yet more furious storm of passion. Lastly he went to Vaikunth, where finding Vishṇu asleep he struck him roughly on the breast to awaken him.

[1] Sell's *Life of Muhammad*, p. 137 f.

The god started up, but seeing the saint at once prostrated himself before him, and took and gently rubbed his foot with his hands, hoping it had not been hurt by striking against him. Thus Bhrigu learnt that in mercy and magnanimity, the highest attributes of the godhead, there was no power that could be compared with Vishṇu.

The natural temperament of the European makes for him meekness hard to acquire, and he often fails to attain it or see its strength. With the Indian this is not so, and it may be that it will be part of the mission of the Indian Church to show the world afresh the beauty and the strength of the meekness and gentleness of Christ.

It is said that in the time of the Indian Mutiny there was a Sannyāsī, who had kept absolute silence for twelve or fifteen years in order that he might find God. A British soldier passing by, apparently through sheer bloodthirstiness, bayonetted him. As he died he looked up at the soldier and broke his long silence with the words, 'And thou too art He.' Here is 'the meekness of Christ.' See *The Indian Interpreter*, July, 1913, p. 91.

B

x. 5

The influence of thought upon character has been fully recognized in India.

'All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts.

If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage. . . .

If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.

"He abused me, he beat me, he defeated me, he robbed me"—in those who harbour such thoughts hatred will never cease.

"He abused me, he beat me, he defeated me, he robbed me"—in those who do not harbour such thoughts hatred will cease.

For hatred does not cease by hatred at any time: hatred ceases by love, this is the old rule.'[1]

[1] *Dhammapada*, i. 1ff.; cp. 111.

CHAPTER XI

WOULD that ye could bear with me in a little **1**
foolishness: [1] nay indeed bear with me.
For I am jealous over you with [2] a **2**
godly jealousy: for I espoused you to
one husband, that I might present

[1] Or, *but indeed ye do bear with me.*
[2] Gr. *a jealousy of God.*

1. Anything of the nature of boasting is foolishness, and so St. Paul shrinks from the appearance of it; but there are occasions when it is a man's duty to rebut, for the sake of his work, slanders uttered against him.[1] The question to be considered in each case is: Is the slander injurious to God's cause? If so, to rebut it is a duty. If it is only we who are wronged, a personal expostulation with the author of the libel, such as our Lord uttered when wantonly struck (John xviii. 23), should suffice us as Christians.

2. He sees in the Corinthians' attention to false teachers a wavering of their loyalty not so much to himself as to Christ. The conception of Christ as the bridegroom [2] and the Church as the bride, to be presented to Him at His second coming (Col. i. 22, 28; 1 Thess. ii. 19f.), is of frequent occurrence in the New Testament (Matt. xxii. 2ff.; xxv. 1ff.; John iii. 29; Rom. vii. 4; Eph. v. 25-32; Rev. xix. 7f.). The figure is

[1] See additional note A at the end of the chapter.
[2] See additional note B at the end of the chapter.

3 you *as* a pure virgin to Christ. But I fear, lest by
any means, as the serpent beguiled Eve in his
craftiness, your [3] minds should be cor-
rupted from the simplicity and the purity
4 that is toward Christ. For if he that cometh

[3] Gr. *thoughts.*

borrowed from the Old Testament, where the Holy Nation is God's bride (Isa. liv. 5; lxii. 5; Jer. iii. 1ff.; Ezek. xvi. 8ff.; xxiii; Hos. ii. 18ff.). It is significant that St. Paul quite naturally gives to our Lord the place given to God in the Old Testament figure. The Church here, as elsewhere, is the spiritual Israel.

a godly jealousy. *lit.* 'a jealousy of God', such as is spoken of in the second Commandment, which demands that His prerogatives be not given to another.

As in India at the present day, so in St. Paul's world, it was the parents who arranged the betrothal. St. Paul regards himself as the parent of the Corinthian Church (xii. 14; 1 Cor. iv. 17).

3. (Cp. 1 Tim. ii. 14f.). The word translated 'simplicity' means literally 'singleness', i.e. here practically 'fidelity'. As in the Old Testament idolatry is unfaithfulness of God's bride, the nation, so here readiness to follow false teachers is infidelity of the Church to the Heavenly Bridegroom.

4. For . . . cometh. These words imply that false teachers had come to Corinth from elsewhere. He speaks in irony. 'What! you can listen with patience to those who destroy the very foundations of your faith! Surely then you can endure a little plain speaking from me!' Compare our Lord's irony in Mark vii. 9.

preacheth another Jesus, whom we did not preach,
or *if* ye receive a different spirit, which ye did not
receive, or a different gospel, which ye did not accept,
ye do well to bear with *him*. For I reckon that I **5**
am not a whit behind [4] the very chiefest
apostles. But though *I be* rude in **6**

[4] Or, *those pre-eminent apostles.*

To St. Paul questions as to the nature of the person of our Lord are of the first importance; not, as we are sometimes told nowadays, trifling matters on which men can afford to agree to differ. The teaching of his Judaizing opponents, presenting Christ, in all probability, as merely a great national leader, is, in his opinion, wholly subversive of the faith. This is not the Jesus [1] nor the Gospel he has proclaimed.

His views on the same subject are expressed with great vehemence in Gal. i. 6ff.

5. (Cp. xii. 11). The translation of the margin—'those pre-eminent apostles'—is the correct one. St. Paul is speaking not of the twelve, but in irony of his opponents, who, as *v.* 13 shows, claimed the title of apostle.

6. But . . . knowledge (cp. x. 10 (see note); 1 Cor. i. 18ff.; ii. 1, 4, 13). St. Paul's frequent references to this subject suggest that his detractors at Corinth had laid special stress on what they considered his deficiency in this respect.[2]

The knowledge in which he claims superiority to his opponents is not that of the facts of our Lord's earthly

[1] See additional note C at the end of the chapter.
[2] See additional note D at the end of the chapter.

speech, yet *am I* not in knowledge; nay, in everything we have made *it* manifest among all men to
7 you-ward. Or did I commit a sin in abasing myself

life, regarding which they may have had a larger fund of information than he, but that intimate knowledge of Christ Himself, and of the Father through Him, which comes from daily communion with Him, and the enlarged spiritual outlook which is a result of this. Elsewhere he speaks of his 'understanding of the mystery of Christ' (Eph. iii. 4), meaning especially his recognition of the universal scope of the Gospel. In Galatians, where he is as now on the defensive against Judaizers, he declares that the Gospel preached by him was not derived second-hand from men, but communicated to him by Christ Himself (Gal. i. 11ff.). There, too, he does not mean the facts of Christ's life—with regard to his true presentation of these there had been no dispute—but the interpretation put by him on those facts, especially their bearing upon the universality of the Gospel message.

nay . . . you-ward. 'As I have shown you in every detail of my work, among all sorts of men' (Massie).

7. (Cp. xii. 13). St. Paul now turns to another complaint which his opponents had brought against him. They ran him down because he refused to be dependent upon his converts, whereas they (xi. 20; 1 Cor. ix. 12) accepted payment from the Corinthians. It was, they may have urged, a sign of his sense of the insecurity of his position that he did not claim that which was the right of every apostle.[1]

[1] See additional note E at the end of the chapter.

that ye might be exalted, because I preached to you the gospel of God for nought? I robbed other **8** churches, taking wages *of them* that I might minister unto you; and when I was present with **9** you and was in want, I was not a burden on any

St. Paul supported himself at his tent-making trade (xii. 14–18; Acts xviii. 3; xx. 34; 1 Thess. ii. 9; 2 Thess. iii. 8), and there were many in Greece, as there are in India now-a-days, who regarded manual labour as derogatory.

8. There is some irony in 'robbed'. 'Even this act' he implies, 'you will perhaps twist against me! It was dishonest of me to accept money from other churches for services not rendered to them! You urge this though you yourselves directly benefited thereby!'

The 'other churches' are Macedonian, chief among them Phillipi (Phil. iv. 15).

9. The brethren who came from Macedonia were Silas and Timothy and perhaps others (Acts xviii. 5).

St. Paul ordinarily supported himself and even his companions by the work of his own hands. When he was moving rapidly from place to place under the stress of persecution, as he was when he first visited Macedonia and Achaia, it would be very difficult for him to earn enough for his needs; and so, though he got to work as soon as he reached Corinth (Acts xviii. 3ff.), he must have been very glad of this timely Macedonian aid.

In 1 Corianthians he has given four reasons for refusing to accept money from the Corinthians:

man; for the brethren, when they came from Macedonia, supplied the measure of my want; and in everything I kept myself from being burdensome
10 unto you, and *so* will I keep *myself*. As the truth of Christ is in me, no man shall stop me of this
11 glorying in the regions of Achaia. Wherefore? be-

(1) lest he should 'cause hindrance to the gospel of Christ' (ix. 12);

(2) that he may gain the vantage ground of disinterestedness in his appeals to men (ix. 18ff.);

(3) that he may not lose his reward, which must be dearly won or not at all (ix. 23f.);

(4) that for his own discipline he may suffer hardship, which will fit him for strenuous efforts in the cause of Christ (ix. 26f.).

These considerations are, for the Christian worker, all still of force as incentives to a life of voluntary poverty.

10. As . . . me. *lit.* 'it is Christ's truth in me that.' Such strong assertions are common in St. Paul (cp. xii. 19; Rom. i. 9; ix. 1; Gal. i. 20; Phil. i. 8; 1 Thess. ii. 5, 10; 1 Tim. ii. 7), and are signs of his impetuous temperament.

no . . . Achaia (cp. 1 Cor. ix. 15). His opponents, as *v.* 12 shows, would have been delighted had he changed his policy.

11. His acceptance of the offerings of the Philiphians and his refusal of those of the Corinthians were alike prompted by love. There are circumstances under which love is best shown by the suppression of its ordinary modes of expression.

cause I love you not? God knoweth. But what **12**
I do, that I will do, that I may cut
off [5] occasion from them which desire
an occasion; that wherein they glory,
they may be found even as we. For such men are **13**

[5] Gr. *the occasion of them.*

12. The Greek of this verse is capable of two opposite interpretations, according as the last clause is made to depend upon 'what I do, I will do,' or 'them that desire an occasion'. The former construction would imply that the false teachers did not, the latter that they did, receive support from the Corinthians. Since the general argument of the passage (cp. xi. 20; 1 Cor. ix. 12) implies that they did, we must adopt the latter construction. The meaning then is that the Judaizers desired an occasion of being able to say that in this matter St. Paul was on a level with themselves—that he like them accepted money. They were conscious that his not doing so gave him an advantage over them, though they tried so to misrepresent his action as to rob him of it, and they would rejoice if he gave up what at heart they knew to be the more unselfish course.[1]

13. (Cp. ii. 17; iv 2; Gal. i. 7; vi. 12; Phil. i. 15; iii. 2, 18). Such at a later date were to be found at Ephesus (Rev. ii. 2), as St. Paul himself had foretold they would be (Acts xx. 29).

This vehement outburst shows how pernicious the influence of these men was in St. Paul's opinion, and

[1] See additional note F at the end of the chapter.

false apostles, deceitful workers, fashioning themselves into apostles of Christ. 14 And no marvel; for even Satan fashioneth himself into an angel of light. 15 It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness; whose end shall be according to their works.

16 I say again, Let no man think me foolish; but if

how bitterly he resented their interference with his work.

14. (Cp. Gal. i. 8f.). There may be a reference here to a Jewish elaboration of the story of the Garden of Eden, which has been preserved in the *Apocalypse of Moses*, in which case St. Paul's thoughts have gone back to *v.* 3. The passage runs, in the Armenian Version, and the serpent hung himself and lay along the wall of the garden: and when the angels went forth to do homage, then Satan, having taken the form of an angel, sang the songs of praise. And I looked and saw him there in the form of an angel' (*Conybeare's Translation*).

In pictures of the Temptation the devil is usually represented as appearing to our Lord in an easily recognizable form. It is not likely that Jesus had so great an advantage over us. No doubt His temptations came to Him, as ours do to us, in the guise of specious suggestions.

15. whose . . . works. Christian *Karma*. See note on *v.* 10.

16. (Cp. *v.* 1). St. Paul, having replied to two taunts hurled against him by his adversaries, (1) that he

ye do, yet as foolish receive me, that I also may glory a little. That which I speak, I speak not **17** after the Lord, but as in foolishness, in this confidence of glorying. Seeing that many glory after **18** the flesh, I will glory also. For ye bear with the **19** foolish gladly, being wise *yourselves*. For ye bear **20** with a man, if he bringeth you into bondage, if he devoureth you, if he taketh you *captive*, if he

was lacking in eloquence (*v.* 6), and (2) that he could be no true apostle, since he did not claim support from those to whom he ministered (*v.* 7ff.), proceeds to compare his claims to authority with theirs in three respects: (1) he is as much a Jew and therefore, it is implied, has as much right to speak with authority of things concerning Jesus as they (*v.* 22); (2) he has endured and is enduring greater hardships for Christ's sake than they (*vv.* 22–33); and (3) he has been the recipient of special revelations from God (xii. 1–11).

This self-defence is most distasteful to him and he apologizes for it (cp. xii. 11). Yet, whether he will or no, he is forced to enter into what seems like a contest of braggarts.

17–18. (Cp. 1 Cor. vii. 12; Phil. iii. 3f.). He speaks as a weak man, not as God's representative—he waives for a moment that right—yet even so he has as much claim to be heard as his bragging opponents.

19. (Cp. 1 Cor. iv. 10). This and the next verse are ironical.

20. He here alludes to what the Corinthians had suffered at the hands of the Judaizers.

21 exalteth himself, if he smiteth you on the face. I
speak by way of disparagement, as though we had
been weak. Yet whereinsoever any is bold (I speak
22 in foolishness), I am bold also. Are they Hebrews?
so am I. Are they Israelites? so am I. Are they

For . . . bondage, under the yoke of the Jewish law (cp. Gal. ii. 4; iv. 3; v. 1).

if . . . devoureth you (cp. ii. 17; Acts xx. 29). They demanded liberal support from the Corinthians.

if . . . captive, i.e. ensnares you (cp. iv. 2, *see note*).

if . . . himself. They claimed a dignity superior to that of St. Paul.

if . . . face. This is probably metaphorical. In English we call an unpleasant rebuff 'a slap in the face'. It is however possible that the words should be taken literally (cp. Mark xiv. 65; Acts xxii. 2; 1 Tim. iii. 3; Tit. i. 7).

21. I . . . weak. This is ironical. 'I confess—no doubt it is, judged by their standards, a disgrace to me—that I have been, as they have told you (x. 10; cp. xiii. 3f.), weak. I have not blustered and bullied as they have done!'

yet . . . also. 'Judged even by their standards—I apologize for adopting them, for the moment—I am not their inferior.'

22. (Cp. Acts xxii. 3; Phil. iii. 4ff.). **Are . . . Hebrews?** Hebrews are contrasted not only with Gentiles, but with Hellenists, i.e. with those who, though of Jewish descent, had adopted the language and many of the customs of the Gentiles among whom they

the seed of Abraham? so am I. Are they ministers 23
of Christ? (I speak as one beside himself) I more;

dwelt. Not so St. Paul. He and his ancestors (Phil. iii. 5), though living at Tarsus, had ever remained faithful to the traditions of their fatherland (Acts xxii. 3).

Are they Israelites? Israel was the recipient of God's promises. These St. Paul can claim, not only as a Jew by birth, but as a Christian in a way that many a Jew by birth could not (Rom. ix. 6; Phil. iii. 3).

Are . . . Abraham? (cp. Rom. ix. 7; xi. 1). In Rom. ix. St. Paul maintains that true sonship of Abraham is spiritual sonship (cp. Gal. iii. 29).

The Indian Christian can similarly claim that he is the only true Indian, making possible as he does the fulfilment of God's gracious purposes for his country, the attainment of her ideals and the satisfaction of her longings[1] (see additional note B on i. 17).

23. Are . . . more. In the New Testament the term 'minister' is seldom if ever used without consciousness of its primary significance—one who renders service. In vi. 4ff. St. Paul has enumerated the sufferings which all Christians are called upon to undergo in their service of mankind.[2] Now he speaks more particularly of his own share in these. He has a higher claim than his opponents to be accounted a minister, since his ministry approximates more closely to the standard set by Christ. 'The Son of man came not to

[1] See the author's *Patriotism* (C.C.M. Press, Cawnpore).

[2] See additional note G at the end of the chapter.

in labours more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft.

be ministered unto but to minister, and to give His life a ransom for many' (Matt. xx. 28).

I . . . himself. To claim, as St. Paul did, that the suffering of what the world held to be indignities brought him special dignity and authority, might well seem to those who had not the mind of Christ a proof of insanity. It was when he spoke in a triumphant tone of his own sufferings and those of his Lord that Festus cried 'Paul, thou art mad' (Acts xxvi. 24).

Many of the hardships alluded to here are not mentioned in the Acts. They were 'all in the day's work', and only the necessity of defending himself from the attacks of his enemies drew allusions to them from St. Paul.

in labours. He is not here thinking of manual labour, but of the preaching of the Gospel (cp. 1 Cor. xv. 10; Col. i. 23).

in prisons. At Philippi (Acts xvi. 23). No other case is mentioned elsewhere. Acts xxi. 33; xxiii. 10f. are subsequent.

The Judaizing teachers ran no risks of imprisonment, as Judaism was a religion recognized and sanctioned by Roman law, and the Roman authorities would not distinguish between them and the Jews. Except at Philippi and Ephesus all St. Paul's troubles arose out of conflicts with the Jews.

in stripes. Acts xvi. 23.

in deaths oft. Cp. i. 9.f.; iv. 11; Acts xiv. 19; Rom. viii. 36; 1 Cor. xv. 30–32.

Of the Jews five times received I forty *stripes* save 24
one. Thrice was I beaten with rods, once was I 25
stoned, thrice I suffered shipwreck, a night and a
day have I been in the deep; *in* journeyings often, 26
in perils of rivers, *in* perils of robbers, *in* perils from
my [6] countrymen, *in* perils from the
Gentiles, *in* perils in the city, *in* perils in the wilder-
ness, *in* perils in the sea, *in* perils among false

[6] Gr. *race.*

24. Of . . . save one. In Deut. xxv. 3 forty stripes are prescribed. Thirty-nine were administered so as to keep within this limit. St. Paul had received the maximum number allowed.

thrice . . . rods. 'Since the Roman Governors whom he met were favourable to him, these beatings must have taken place in "colonies", whose magistrates were attended by lictors. It is probable that the persecution which is mentioned at Antioch and hinted at Lystra included beating by lictors. It is noteworthy that the magistrates of these two cities are not expressly mentioned, and therefore there was no opportunity of describing their action. The third beating by lictors was in Philippi, also a colony' (Ramsay, *St. P. the Trav. and Rom. Cit.*, p. 106f.).

once . . . stoned. At Lystra (Acts xiv. 19).

thrice . . . deep. The shipwreck of Acts xxvii was subsequent. In the small ships of those days voyages were most perilous.

in . . . rivers, many of which, on the less important roads, were unbridged.

27 brethren; *in* labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and
28 nakedness. [7] Beside those things that are without, there is that which presseth upon me daily, anxiety for all the
29 churches. Who is weak, and I am not weak? who is made to stumble, and

[7] Or, *Beside the things which I omit.* Or, *Beside the things that come out of course.*

in . . . robbers. 'The inscriptions often mention guards or travellers slain by robbers. Juvenal speaks of brigands on the Campanian roads' (Ramsay, *D. B. Ext. vol.*, p. 392).

in . . . countrymen. See note on 'in prisons' (*v.* 3).

in . . . false brethren. There is a sad irony in these words, since the 'false brethren' are the very Judaizers with whom he is now in conflict, in upholding the authority which they dispute.

27. **in labour**, working at his trade. See note on *v.* 9.

watchings, during night journeys, or storms at sea, for instance.

in . . . thirst (cp. 1 Cor. iv. 11). When he had first arrived at Corinth he had been 'in want' (*v.* 9).

28. The churches which caused him most anxiety were Corinth and, at one time, those of Galatia. Of the burdens laid upon God's ministers this is the one which the outside world least appreciates, yet it is the heaviest.

29. **Who . . . not weak?** (cp. 1 Cor. ix. 22). The weight of the care of the churches is due to sympathy. It is the burden of Him who 'Himself took our infirmities, and bear our sicknesses' (Matt. viii. 17). If

I burn not? If I must needs glory, I will glory of 30
the things that concern my weakness. The God 31
and Father of the Lord Jesus, he who is blessed

work is done as a sort of routine there is little wear and tear. It is from the strain of sympathy that our weak nature shrinks, but if we do not subject ourselves to this, we shall do little good. When Elisha sent his servant with his staff to lay it upon the dead child of the Shunammite, nothing happened. It was only when he braced himself for loathsome touch with death, and, having prayed unto the Lord, 'went up and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon him', that 'the flesh of the child waxed warm' (2 Kings iv. 33f.).

St. Paul is thinking of the down-trodden and despised. The slave is to him a brother (Philem. 16). So only can the outcastes in India be raised.

He may have in mind also the weak in the spiritual life (cp. 1 Cor. viii. 7–13), those whom sin has enervated or paralysed. To these he goes as 'the chief of sinners' (1 Tim. i. 15).

who . . . burn not? (Cp. 1 Cor. viii. 13), i.e. with indignation. Some of our Lord's strongest words of censure were spoken of those who cause God's little ones to stumble (Matt. xviii. 6).

30. His reason for doing so is explained in the next chapter (xii. 9–11).

31. Another of his strong asservations. cp. *v.* 11 (see note).

32 [s] for evermore, knoweth that I lie not. In Damascus
[s] Gr. *unto the ages.*
the governor under Aretas the king
guarded the city of the Damascenes, in
33 order to take me: and through a window was I let
down in a basket by the wall, and escaped his
hands.

With 'who is blessed for evermore' compare the ascriptions of praise which follow the Divine name in Muhammadan writings and the *Allāh-i-salām* after a prophet's name.

32, 33. (Acts ix. 24ff.). It must have been specially galling to a great Rabbi, such as St. Paul was then accounted, to have to escape as a thief in the night from the city to which he had come as the honoured emissary of the Sanhedrim. Then indeed had God humbled him! But looking back he can see how it had been in preparation for a great work.

ADDITIONAL NOTES

A

xi. 1

'We have heard charges of bribery brought against missionaries, and sneers levelled at "rice Christians" in a Province (Madras) which deprives a convert to Christianity of his share in ancestral property. We think perhaps that we have been a little too patient of detractors. It is true that over-sensitiveness brings profitless worry, and may even break the commandment of Christ, but there is such a thing as allowing judgement to pass by default.'[1]

B

xi. 2

The conception of the Divine Lover has been very fully developed in India, but has, alas! often led men on to very dangerous ground. That it is capable of being elaborated by an Indian in all purity and beauty is shown by some of Rabindranath Tagore's poems. See *Gitanjali*, 41, 45, 47, 56, and especially 52. See also *Kabir's Poems*, 11, 31, 35, 36, 51 and 52 translated by Rabindranth Tagore.

C

xi. 5

'The infidelity which is subtlest and most to be dreaded, is not the gross materialism or atheism which will not so much as bear the name of God or Christ, but that which uses all sacred names, speaking readily of Jesus, the Spirit and the Gospel, but meaning something else and something less than those words meant on apostolic lips.'[2]

The modern successors of St. Paul's Judaizing opponents have gone to an extreme opposite to theirs. Those whom he denounced

[1] *The Harvest Field*, September, 1905.

[2] Denney, *The Second Epistles to the Corinthians*, p. 322f.

laid stress upon the facts of our Lord's earthly life and disregarded, what to St. Paul was all-important, His present life of living union with and His present guidance of His Church. The tendency in modern days has been to question the historic truth of the Gospel story, but to cherish as an inspiration its conception of the Christ. Modern Theosophy, in its latest phase, is an example of this. Jesus, it is affirmed, on no historical evidence whatever, was born 105 B.C. And yet, for hortative purposes, the New Testament story is used as though it were true, and we are told to prepare for the return of the Christ! Truly, such teachers 'preach another Jesus!'

D

xi. 6

It is possible that the superior eloquence of Apollos (Acts xviii. 24) had led to invidious comparisons. In this connexion the reading of Acts xviii. 27 in the Codex Bezæ, which in all probability often gives true traditions, is of interest. It is:—

'And there were certain Corinthians sojourning in Ephesus, and when they heard him they besought him to cross over with them to their country. And when he had consented, the Ephesians wrote to the disciples in Corinth that they should receive the man. And when he had journeyed to Achaia he helped them much in the churches, for he powerfully confuted the Jews and that publicly, showing by the Scriptures that Jesus was the Christ.'

It would appear that it was the eloquence of Apollos which led to this invitation. 'Here,' the Corinthian sojourners felt, 'is just the man we want. He has the eloquence and wisdom which are held in especial honour at Corinth.' But it would seem that his display of gifts differing greatly from those of St. Paul led some of the Corinthians to form themselves into a faction called after him (1 Cor. i. 12ff.). This was no doubt as displeasing to him as to St. Paul, and it has been suggested (Rackham, *Acts*, p. 344) that his unwillingness to return to Corinth some years later, even at St. Paul's request, may have been partly due to this cause.

E

xi. 9

'When St. Paul ceased to preach in the synagogue (at Corinth) he began to use the house of Titius Justus, a God-fearing proselyte (evidently Roman from his name) as a centre for teaching. In the following months he was evidently understood by the Corinthian population to be one of those lecturers on philosophy and morals, so common in the Greek world, who often travelled and settled in new cities where there seemed to be a good opening for a teacher; and scornful remarks were made, contrasting the high fees charged by teachers of established reputation with the gratis lectures of this new aspirant, and an impression was common that St. Paul (like other beginners in philosophy) was working to obtain a reputation and position such as would justify him, after a time, in beginning to charge fees, and make a livelihood by his brains instead of by his hands.' Ramsay, *D. B.* I, p. 482.

F

xi. 12

A Christian worker, especially in a non-Christian country, has many adversaries, who are anxious to find fault with him. It behoves him to see that he gives them no 'occasion'. Yet a certain amount of odium may come upon him through his being judged by a standard he cannot recognize. For instance, he may be compared unfavourably with Yogīs or Sādhūs, because he does not practise austerities which for a Christian, who believes that the dignity and sanctity of all parts of man's nature, including the body, has been established by the Incarnation, would be wrong. The Hindu ideal of asceticism is essentially different from the Christian, since the two depend upon different conceptions of the natures of God and man. When, therefore, invidious comparisons are drawn between him and the Sādhū on this account, the Christian need not be distressed. But he must look to it that there is in his life a self-denial as real as, though in some respects differing from, that of the Sādhū, else the invidious comparisons will be justified.

CHAPTER XII

1 [1] I must needs glory, though it is not expedient;
but I will come to visions and revel-
2 ations of the Lord. I know a man in
Christ, fourteen years ago (whether in
the body, I know not; or whether out
of the body, I know not; God knoweth),

[1] Some ancient authorities read *Now to glory is not expedient, but I will come, etc.*

St. Paul now states his third claim to authority (see note on xi. 16). He has been the recipient of special revelations from God. Christ and the spiritual world are to him facts of direct experience. The passage is most characteristic of him. It is not expedient for him to glory. He knows that his besetting sin as a Pharisee had been spiritual pride, and he has a nervous dread of falling into it; and moreover the experiences to which he alludes are too sacred to be dragged into controversy. Yet his chief claim to speak with authority rests upon his intimate touch with Christ, and so, in the interests of the Corinthians, he is constrained to lift the veil which has so long hidden these things, that he may win back their allegiance to himself. He begins, therefore, to do so. Yet his dread of pride and irreverence will not let him do more than allude to them in the vaguest terms. He has no sooner begun to recount one such experience than he pulls himself up with the words, 'But I forbear, lest any man should account of me above that which he seeth me to be, or heareth from me', and then passes on to speak of the means God had taken to humble him.

1. The text of this verse is very doubtful. The

such a one caught up even to the third heaven. And 3
I know such a man (whether in the body, or apart

reading of the R.V. is, perhaps, the most probable one.

but . . . Lord (cp. Acts ix. 12; xvi. 9; xviii. 9; xxi. 4; xxii. 17; xxvi. 19; xxvii. 23; 1 Cor. ii. 10; Gal. i. 12; Eph. iii. 3). Revelation is a wider term than vision, since a vision is only one of the means used to convey revelations.

2. I . . . Christ. St. Paul speaks as though he were, when in an ecstatic state, another being. The lower self and the higher self within him are like two distinct personalities, and in humility he identifies himself as he is with the lower. Similarly in Rom. vii. 14ff., he says, 'I am carnal, sold under sin. . . . For I know that in me, that is in my flesh, dwelleth no good thing; for to will is present with me, but to do that which is good is not'. Yet for all that, though in his humility he dare not identify himself with his higher self, that which is deepest and most fundamental in him, his will, is on the side of good. 'To will is present with me'. 'I delight in the law of God after the inward man'. 'If what I would not that I do . . . it is no more I that do it, but sin that dwelleth in me.'

As St. Paul shows us elsewhere, our higher self becomes our permanent personality through the development of the spiritual body. The most important function of the natural body (including of course the brain) is that it builds up acts into habits and character. And so too with the spiritual body. Until through many

4 from the body, I know not; God knoweth), how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter.

spiritual acts it has grown and adapted itself perfectly to the expression of the higher spiritual life within, that life is abnormal. When it has so grown and adapted itself the life becomes natural. It is 'in Christ' that this change, 'the redemption of the body' (Rom. viii. 23), takes place (cp. v. 17).

fourteen years ago. St. Paul is writing in A.D. 56.[1] The vision therefore took place in A.D. 43 or 44. Barnabas brought St. Paul from Tarsus to Antioch (Acts xi. 26) in A.D. 43, and the prophecy of Agabus (Acts xi. 28) may be placed early in A.D. 44. It seems likely therefore that this vision came to St. Paul, either just before or just after the summons of Barnabas, and was meant to prepare him for his life's work.

(whether . . . knoweth). The relation of the self to the body in times of ecstasy, trance or apparition is still a puzzle, unsolved by modern psychical research.

such . . . heaven. The Jews of St. Paul's day spoke of seven heavens, and it is doubtful why he here mentions the third. It is clear, however, that he represents himself as being rapt into an exalted spiritual sphere.

4. how . . . Paradise. It is not quite clear whether St. Paul here places Paradise above the third heaven, regarding the latter a stage in which he paused for a while on his way to the former, or identifies the two.

[1] Prof. Ramsay's chronology is followed.

On behalf of such a one will I glory: but on mine 5
own behalf I will not glory, save in *my* weaknesses. 6
For if I should desire to glory, I shall not be

In favour of the former interpretation we have the fact that in Eph. iv. 10 he speaks of our Lord, with whom presumably he had communion in Paradise, as having 'ascended high above all heavens'.

We are not told much about Paradise in the New Testament, but we know that 'the tree of life' is there (Rev. ii. 7), and that there the faithful departed are with their Lord (Luke xxiii. 43); and knowing this we know enough.

and . . . utter (cp. 1 Cor. ii. 9). Our Lord enjoined reserve in the communication of the most sacred things (Matt. vii. 6). The early Church was very careful as to what it taught non-Christians, and a similar reserve is still wise, though the practice of it has been made difficult by the broad-cast distribution of Christian literature. We can at least refuse to discuss in bazaar preaching, or with those who have received no preliminary teaching, or of whose earnestness we are not assured, such subjects as our Lord's divinity or the doctrine of the Holy Trinity.

St. Paul's reticence was no doubt both for his own sake and for the sake of the Corinthians (1 Cor. ii. 6).

5. On behalf of the man he is potentially and in moments of exaltation, not on behalf of the man he is actually at ordinary times will he glory, save in his weaknesses. This last thought he expands in *v.* 9f.

6. For . . . truth (cp. v. 13; xi. 16f.). 'Should

foolish; for I shall speak the truth: but I forbear,
lest any man should account of me above that which
7 he seeth me *to be*, or heareth from me. And by
reason of the exceeding greatness of the revelations
—wherefore, that I should not be exalted overmuch,
[2] Or, *stake*. there was given to me a [2] thorn in the
flesh, a messenger of Satan to buffet me, that I should

I speak on this subject, what I said would not be foolish bragging, but sober truth '.

but . . . from me. The receipt of God's revelations is a glory to those only who translate them into life and action; so it is safer for St. Paul that he should be judged, not only by the privileges he has received, but by the use he has made of them.

7. God can only employ in His work those who have learnt humility (Matt. xviii. 1–4), and so He humbles, often by most painful processes, the proud whom He would use.

There has been much speculation as to the nature of St. Paul's 'thorn (*or* stake) in the flesh.' It is probably alluded to again in Gal. iv. 13f., and if so it was a physical infirmity of such a nature as to make him for the time being almost contemptible in the eyes of strangers; but we have not sufficient evidence to enable us to name it with certainty. Perhaps the best suggestion is that of Prof. Ramsay that it was recurrent paroxysms of malaria fever, with accompanying violent headache.[1]

[1] This idea has been skilfully elaborated in *St. Paul the Trav. and Rom. Cit.*, pp. 94 ff.

not be exalted overmuch. Concerning this thing I 8
besought the Lord thrice, that it might depart from
me. And he hath said unto me, My grace is 9
sufficient for thee: for *my* power is made perfect in
weakness. Most gladly therefore will I rather glory
in my weaknesses, that the power of Christ may

messenger . . . much (cp. Luke xiii. 16; 1 Cor. v. 5). Satan may be used by God for purposes of moral discipline (Job i. 6ff; Luke xxii. 31; Rev. ii. 11). This was so in our Lord's own case (Matt. iv. 10; cp. xvi. 23).

8. St. Paul followed Christ's example (Matt. xxvi. 44). Strong desire for personal benefits is not branded as a hindrance to the highest attainment by Christianity as it is by Hinduism, so long as it is subordinated to the will of God.

9. And . . . me. It is 'hath said' not 'said', i.e. 'He has said over and over again as the trial has recurred, so that now with the suffering always comes the comforting thought'.

My . . . weakness (cp. iv. 7; Gal. ii. 20; iv. 13). 'My' should be omitted. The statement is general.

The completeness of self-surrender, which unavoidable suffering teaches, both fits us to be God's instruments and proves to us and others that 'it is God that worketh in us both to will and to do of His good pleasure' (Phil. ii. 13).

Most . . . that . . . me. *lit.* 'that the power of Christ may spread a tabernacle over me' (cp. Rev. vii. 14ff.).

10 [3] rest upon me. Wherefore I take pleasure in weak-
nesses, in injuries, in necessities, in
persecutions, in distresses, for Christ's
sake: for when I am weak, then am
I strong.

[3] Or, *cover me.* Gr. *spread a tabernacle over me.*

It is only through stern discipline that our bodies can become fit organs for the expression of the Divine life, and in God's providence this discipline comes mainly through our infirmities and sufferings. These then are the badge of man's nobility, and when he has learnt that it is so, he welcomes and glories in them.[1] Through these our Heavenly Father is blessing us with gifts which He cannot—we may say it in all reverence—bestow in any other way. The early Church had a firm grasp of this truth, which was a perpetual source of joy to those who were fiercely persecuted.[2] In more prosperous days it has been largely forgotten, to our great spiritual loss.

10. Wherefore . . . distresses. The Greek for 'distresses' is a very strong word, translated 'anguish' twice in Romans (ii. 9; viii. 35).

The similar list in vi. 4ff. shows that to the enduring of such hardness for Christ's sake all Christians are called, that they may be 'ministers of God', 'ambassadors on behalf of Christ'.

for . . . strong (cp. xiii. 4). So that after all the bodily weakness with which his opponents reproach him (x. 10) is a thing to glory in, since it makes possible spiritual strength.

[1] See R. Browning's *Rabbi Ben Ezra.*

[2] See additional note A at the end of the chapter.

I am become foolish: ye compelled me; for I 11
ought to have been commended of you: for in
nothing was I behind [4]the very chiefest
apostles, though I am nothing. Truly
the signs of an apostle were wrought 12

[4] Or, *those pre-eminent apostles.*

Our Lord's whole life and His death were a proof of this paradox.[1]

11. I . . . of you. When he was attacked they ought to have risen at once in his defence. Their silence has forced him, greatly against his will, to speak of his own claims to authority in a way which has laid him open to the imputation of folly.

for . . . apostle. As in xi. 5 translate 'those pre-eminent apostles', i.e. the Judaizers.

though . . . nothing. As an individual St. Paul takes the lowest place (cp. 1 Cor. iii. 7; xv. 9; Eph. iii. 8; 1 Tim. i. 13, 16); it is his office that he magnifies (Rom. xi. 13).

12. St. Paul has enumerated above what he himself regards as his chief credentials; but there is another which is, it is commonly supposed and he does not deny it, always possessed by an apostle; the power to work miracles. He never lays much stress on this—it is found sometimes in false prophets (Matt. xxiv. 24; Mark xiii. 22)—but it is his (cp. Acts xv. 12; Rom. xv. 19; 1 Cor. ix. 1), for the satisfaction of those who demand it.

It is noticeable that the word 'wonders' is never used alone in the New Testament to describe 'miracles', but is

[1] See additional note B at the end of the chapter.

among you in all patience, by signs and wonders
13 [5] Gr. powers. and [5] mighty works. For what is there wherein ye were made inferior to the rest of the churches, except *it be* that I myself was not a burden to you? forgive me this wrong.
14 Behold, this is the third time I am ready to come to you; and I will not be a burden to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the

always coupled with 'signs', or 'powers', or as here with both. A Christian miracle is always a manifestation of spiritual force, and conveys a spiritual or moral lesson, and is never a *mere* wonder. As such it differs essentially from the idle portents so common in Hindu literature.

13. There is a sad irony in these words. It has been insinuated by the Judaizers that St. Paul's shortcomings have lowered the status of the Church at Corinth, but when the accusations brought against him are examined, the only one which is not disproved is that he has spared their pockets!

14. Behold . . . come to you (cp. xiii. 1). He had visited them when he founded the Church, and once more before the despatch of 1 Cor. (see note on ii. 1).

and . . . unto you. The considerations which have led him to refuse their support (see note on xi. 9) still carry weight.

for . . . but you (cp. 1 Cor. x. 33). He longs for

children. And I will most gladly spend and be **15**
[6] spent for your souls. If I love you [6] Gr. *spent out.*
more abundantly, am I loved the less? **16**
But be it so, I did not myself burden you; but,

that whole-hearted devotion to God and to himself, which he had found in the churches of Macedonia (viii. 5).

for . . . children. The very fact that he may have to exercise stern discipline when he reaches Corinth (v. 20; xiii. 2) makes him anxious to keep the relationship of fatherhood (cp. vi. 13; 1 Cor. iv. 15) in the foreground, so that if he has to punish (1 Cor. iv. 21) they may realize that it is done with a father's love.

15. and . . . souls (cp. Matt. xx. 28; Phil. ii. 17; 1 Thess. ii. 8). 'Spent' is literally 'spent out'. It is the work that 'takes it out of us' most that has most redeeming power.

If . . . less? It was because of his deep love for the Corinthians that St. Paul had refrained from receiving money at their hands; and yet—sad irony of fate—this action of his had led to the cooling of their love for him.

16. He here quotes another accusation which had been brought against him. He refused indeed, it was suggested, direct financial support, but he was playing a deep game and would enrich himself in other ways at their expense. How about this collection concerning which he was so anxious? Who was to know how much of it would stick in his hands?

17 being crafty, I caught you with guile. Did I take advantage of you by any one of them whom I have
18 sent unto you? I exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? walked we not by the same Spirit? *walked we* not in the same steps?

19 [1] Or, *Think ye . . . you?* [1] Ye think all this time that we are excusing ourselves unto you. In the

It is possible that his opponents believed what they hinted at for

> They that most impute a crime
> Are pronest to it, and impute themselves,
> Wanting the mental range; or low desire
> Not to feel lowest makes them level all;
> Yea, they would pare the mountain to the plain
> To leave an equal baseness. [1]

17. Did . . . you? 'As I might have been expected to have done had this accusation been true.'

18. I . . . with him. This seems to refer to the visit of Titus and the brother to Corinth as the bearers of 1 Corinthians, on which occasion the first steps were probably taken in the organization of the collection (see note on viii. 6).

Did Titus . . . steps? 'Has not he on his former visits to you shown himself as disinterested as myself in his dealings with you?'

19. Ye . . . you. Better, with the margin, 'Think ye all this time that we are excusing ourselves unto you?'

[1] Tennyson, *Merlin and Vivien.*

sight of God speak we in Christ. But all things, beloved, *are* for your edifying. For I fear, lest by 20
any means, when I come, I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means *there should be* strife, jealousy, wraths, factions,

In . . . in Christ.[1] 'It is before God's judgement seat, not, as perhaps you have been thinking all this time, before yours, that I stand upon my defence' (cp. 1 Cor. iv. 3).

But . . . edifying. His love is of the kind that 'buildeth up' (1 Cor. xiii. 1).

20. For . . . would not. It was this fear which had restrained him before from visiting them (ii. 1–4; cp. 1 Cor. iv. 21).

lest . . . tumults. He dreads two forms of evil, (1) sins of self-assertion and partisanship, and (2) sins of impurity (v. 21). Such eat as a canker at the heart of all Church life.

Even though the allegiance of the Church as a whole has been won back by St. Paul, he knows that there are likely to be after-effects of the storm which has been passed through. It is such miserable squabbles and petty jealousies as he dreads here, that in many a mission makes God's minister sick at heart. They are so despicable, and yet how they hinder God's work!

[1] See additional note C at the end of the chapter.

21 backbitings, whisperings, swellings, tumults; lest, when I come again, my God should humble me before you, and I should mourn for many of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed.

21. lest . . . you. The sins of his flock humble the true pastor, since they mean his own failure, and because he bears, by a sort of vicarious penitence, the weight of their guilt upon his conscience.

and I . . . committed. When he mentions 'them that have sinned heretofore' here and in xii. 2, he seems to have in mind some particular individuals. Their sins were of the kind which culminated in the flagrant scandal of 1 Cor. v. 1 (cp. 1 Cor. vi. 18).

ADDITIONAL NOTES

A

xii. 9

This thought receives nowhere more graphic expression than in the epistles of St. Ignatius, written by him on his way to martyrdom in Rome.

'Let me be given to the wild beasts, for through them I can attain unto God. I am God's wheat, I am ground by the teeth of wild beasts, that they may become my sepulchre and leave no part of my body behind, so that I may not, when I am fallen asleep, be burdensome to any one. Then shall I truly be a disciple of Jesus Christ, when the world shall not so much as see my body. Supplicate the Lord for me that through these instruments I may be found a sacrifice to God. I do not enjoin you, as Peter and Paul did. They were apostles, I am a convict; they were free, but I am a slave to this very hour. Yet if I shall suffer them, am I a freedman of Jesus Christ, and I shall rise free in Him. Now am I learning in my bonds to put away every desire.

From Syria even unto Rome I fight with wild beasts, by land and sea, by night and by day, being bound amidst ten leopards, even a company of soldiers, who only wax worse when they are kindly treated. Howbeit through their wrong-doing I become more completely a disciple; yet am I not hereby justified. May I have joy of the beasts that have been prepared for me; and I pray that I may find them prompt; nay I will entice them that they may devour me promptly, and not as they have done to some, refusing to touch them through fear. Yea, though of themselves, they should not be willing while I am ready, I myself will force them to it. Bear with me. I know what is expedient for me. Now am I beginning to be a disciple. May naught of things visible and things invisible envy me; that I may attain

unto Jesus Christ. Come fire and cross and grapplings with the wild beasts, wrenching of bones and hacking of limbs, crushing of my whole body, come cruel tortures of the devil to assail me. Only be it mine to attain unto Jesus Christ.' *Ign. Rom.* 4, 5.

The saying of St. Ignatius, 'now am I beginning to be a disciple,' found an unconscious echo in some words of an Indian Christian who died of hydrophobia in the presence of the writer of these notes. In the terrible agony of his last few hours there was one phrase which was constantly on his lips '*Ab maiṇ shāgird hūṇ*,' 'Now am I a disciple.' With this thought our Lord supported him.

That there are perils in the attitude of St. Ignatius in the above passage is shown by the fact that some later martyrs had to be condemned by the Church for courting martyrdom. The right attitude is that of one 'waiting on God's hand, not forestalling it'; but the desire to endure hardness for Christ's sake, and for the sake of the spiritual fruit resulting (Phil. iii. 10ff.), is truly Christian, and is fatally lacking in much of the easy-going religion of the twentieth century.

B

xii. 10

He who did most, shall bear most; the strongest shall stand the most weak.

'Tis the weakness in strength that I cry for, my flesh that I seek
In the Godhead! I seek and I find it . . .
See the Christ stand.

R. Browning. *Saul.*

The blessing of weakness, since it brings us nearer God, is beautifully taught by Tukārāma in a poem in which he speaks of the superiority of love over mere knowledge, and of love as nourished by dependence.

'The mother puts a morsel in her infant's mouth, but she rules her children with authority, thus knowledge sets us far from God, and puts a growing interval between us and him. The same mother bore both children, but her affection towards them takes a

different course. Tukā says, The stronger is separated from her, the infant is laid at her breast.'

The Poems of Tukārāma, vol. i.

C

xii. 19

I. The relationship implied by the terms [1] 'in Christ,' 'in Christ Jesus,' 'in the Lord,' is for St. Paul very full of meaning. The following is an analysis of his teaching on this subject:—

A. **God and man.**

I. *God's will for man is made effective 'in Christ.'*

This is most fully brought out in Eph. iii. 8ff. 'Unto me who am less than the least of all saints was this grace given, to preach unto the Gentiles the unsearchable riches of Christ, and to make all men see what is the dispensation of the mystery which from all ages hath been hid in God, who created all things, to the intent that now unto the principalities and the powers in the heavenly places might be known through the church the manifold wisdom of God, *according to the eternal purpose which he purposed in Christ Jesus our Lord.*'

So in Eph. ii. 10, 'We are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.'

It is, we are told, 'the will of God in Christ' that man's life should be a continuous thanksgiving. 1 Thess. v. 18.

Men are 'called in the Lord', 1 Cor. vii. 22,

'chosen in the Lord', Rom. xvi. 11.

II. *God's will for the universe is made effective 'in Christ.'*

It is His purpose 'to sum up all things in Christ.' Eph. i. 10. That the relationship 'in Christ' is wider than the Church is implied in Eph. iii. 21, 'Unto him be glory in the Church and in Christ Jesus.'

III. *'In Christ' man is brought near to God and comes to know Him.*

[1] The references are given in Westcott's *Ephesians*, pp. 183ff.

We are made 'to sit in the heavenly place in Christ,' Eph. ii. 16.

In Him the veil which has shrouded the glory of God is done away, 2 Cor. iii. 24.

IV. *God's best gifts are bestowed upon us 'in Christ.'*

Redemption, Rom. iii. 24; salvation, 2 Tim. ii. 10; forgiveness, Eph. iv. 32; justification, Gal. ii. 17; sanctification, 1 Cor. i. 30; Eph. v. 8; life, Rom. vi. 11, 23; 1 Cor. i. 30; iv. 17; 1 Thess. iv. 16; 2 Tim. ii. 1; grace, 1 Cor. i. 4; 2 Tim. i. 9; ii. 1; faith, Col. i. 4; 1 Tim. i 14; iii. 13; 2 Tim. i. 13; iii. 15; hope, 1 Cor. xv. 19; Eph. i. 12; Phil. ii. 19; love, Rom. viii. 39; 1 Tim. i. 14; 2 Tim. i. 13; strength, Eph. vi. 10; guidance, 1 Cor. iv. 17; joy, Phil. iv. 10; Philem. 20; peace, Phil iv. 7; comfort, consolation of love and fellowship of the Spirit, Phil. ii. 1; refreshment, Philem. 20; triumph, 2 Cor. ii. 14; 'the riches of God's grace and kindness,' Eph. ii. 7.

'My God shall fulfil every need of yours according to His riches in Christ Jesus,' Phil. iv. 19; and

God 'blessed us with every spiritual blessing in the heavenly places in Christ,' Eph. i. 3.

V. *There are different stages of life 'in Christ.'*

St. Paul speaks of those 'who have been in Christ before' him, Rom. xvi. 7;

Babes, 1 Cor. iii. 1; wise, 1 Cor. iv. 10; faithful, Eph. i. 1; perfect, Col. i. 28;

'Stand fast,' 1 Thess. iii. 8; and the whole Body, the Church, gradually 'groweth into a holy temple in the Lord,' Eph. ii. 21.

VI. *The relationship 'in Christ' uplifts and sanctifies natural impulses and transforms existing modes of life.*

Boasting, Rom. xv. 17; 1 Cor. i. 31; xv. 31; 2 Cor. x. 17; Phil. iii. 5; confidence, 2 Thess. iii. 4; boldness, Philem. 8; trust, Phil. ii. 24; speech, Rom. ix. 1; 2 Cor. ii. 17; xii. 19; bonds, Phil. i. 13; labour gains a new fruitfulness, Rom. xvi 11; 1 Cor. xv. 58.

When St. Paul speaks of his higher spiritual life—of the self which he dare not claim that he has yet permanently made his own—he says, 'I know a man in Christ', 2 Cor. xii. 2.

All this is summed up by him when he says, 'If any man is in Christ there is a new creation, the old things are passed away, behold they are become new,' 2 Cor. v. 17.

B. **Man and man.**

I. *It is 'in Christ' that all relationships between Christians exist and are lifted to a higher level.*

'We who are many are one body in Christ,' Rom. xii. 5; We are 'one man in Christ Jesus,' Gal iii. 28. We read of 'the saints in Christ which are at Philippi,' Phil. i. 1; cp. Gal. i. 22; Col i. 2; 1 Thess. ii. 14.

Tutors—fathers; Cor. iv. 15; child, 1 Cor. iv. 17; brethren, Phil. i. 14; beloved brother and faithful minister and fellow-servant, Col. iv. 7; beloved and faithful minister, Eph. vi. 21; my beloved, Rom. xvi. 8; fellow-workers, Rom. xvi. 3, 9; fellow-prisoner, Philem. 23; them that labour among you and are over you in the Lord, 1 Thess. v. 12; Are not ye my work in the Lord, 1 Cor. ix. 1. Slavery is transformed into freedom and the slave becomes a brother, 1 Cor. vii. 22; Philem. 15ff.; the common courtesies of life gain a new grace, 1 Cor. xvi. 19; Phil. iii. 1; iv. 4; hospitality and service an increased obligation, Rom. xvi. 1f.; Phil. ii. 29; Col. iv. 17; the need for social harmony is more obvious, Phil. iv. 2; the obligation to filial obedience is increased, Eph. vi. 1; Col. iii. 20; and marriage becomes a sacrament, 1 Cor. vii. 39; xi. 11; Col. iii. 18.

II. *'In Chirst' barriers are broken down.*

Between Jew and Gentile, Gal. v. 6; Eph. ii. 13; iii. 6.

CHAPTER XIII

1 THIS is the third time I am coming to you. At the
mouth of two witnesses or three shall every word
2 be established. I have said[1] beforehand, and I do

1. **This . . . you.** Cp. xii. 14, note.

at . . . established. The Old Testment rule (Deut. xix. 5; cp. Matt. xviii. 16; 1 Tim. v. 19). Unless the evils of which St. Paul has heard are reformed, as he hopes they will be before his arrival (*v.* 5), he himself will hold a searching and impartial inquiry into them. No one shall be able to say that he has been condemned on mere hearsay.

2. **I have said beforehand,** in x. 2; 1 Cor. iv. 21, and on the occasion of his second visit.

and . . . absent. The translation of the margin is a possible rendering of the Greek, and would imply that St. Paul is about to pay his second not his third visit to Corinth, xii. 14 and xiii. 1 being in this case interpreted to mean that he is now for the third time forming an *intention* of coming to them, his purpose on one occasion having been abandoned. But we have seen reason (see note on ii. 1) to assume on independent grounds a second visit, so the transation of the text is to be preferred.

It would seem that on his second visit, which was paid 'in sorrow' (ii. 1), indicative of evils he found in the Church, he had adopted no disciplinary measures, giving

say [1] beforehand, [2] as when I was present the second time, so now, being absent, to them that have sinned heretofore, and to all the rest, that, if I come again, I will not spare; seeing that ye seek a proof of Christ that speaketh in me; who to you-ward is not weak, but is powerful in you: for he was crucified through weakness, yet 4 he liveth through the power of God. For we also are weak [3] in him, but we shall live with him through the power

[1] Or, *plainly*.

[2] Or, *as if I were present the second time, even though I am now absent.* 3

[3] Many ancient authorities read *with*.

them time for amendment, but had warned them that they must not expect such leniency when he came again, if the abuses had not been reformed.

to . . . heretofore. Cp. xii. 21, note.

and . . rest. He is thinking perhaps of the factions of xii. 20.

3. seeing . . . me. St. Paul was always asserting the reality of the indwelling presence of Christ within him, which made our Lord as real to him as if he had known Him 'after the flesh' (v. 16). On this, it may be, his opponents cast doubt, and some of the Corinthians had been inclined to listen to them.

who . . . in you. He reminds them that they too had this experience of the power of the indwelling Christ.

4. for . . . God. The earthly life of Christ, on which the Judaizers laid such stress, had come to a pitiable end, and had that been all, where had been its saving power? 'It were no Gospel that the best of men, after a life of

5 of God toward you. Try your own selves, whether ye be in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in

boundless self-sacrifice, should have been harried to death on Calvary'[1], had that been all. But the cross was not the end. It had been followed by the resurrection and ascension, and it was a *living*[2] Christ, communion with whom was possible now, whom St. Paul preached and the Corinthians knew.

For we . . . towards you. The Christian's experiences reflect that of his Lord in all its parts. He must be 'conformed unto His death' before he can 'attain unto the resurrection from the dead' (Phil. iii. 10f.). This explained St. Paul's apparent failure at Corinth. He had to pass through weakness to power. God had humbled and broken him, as He had Jesus Christ upon the cross, and his seeming failure had been cast in his teeth by his adversaries (x. 10), as our Lord's was by His (Matt. xxvii. 40ff.). Yet it was, like our Lord's, the condition of ultimate victory and power.

As Christ not only died in weakness but rose in power and will judge, so in St. Paul, whom God had humbled and brought low, his power would manifest itself, in judgement if need be.

5. Try . . . faith, i.e., 'It is yourselves not me you ought to judge.' He urges on them searching self-examination with a view to reform before he arrives. Is their Christianity genuine?

[1] Gore, *Bampton Lectures*, p. 23.

[2] See additional note A at the end of the chapter.

you? unless indeed ye be reprobate. But I hope 6
that ye shall know that we are not reprobate. Now 7
we pray to God that ye do no evil; not that we
may appear approved, but that ye may [4]Gr. *and*
do that which is honourable, [4]though *that.*

Or . . . reprobate (cp. Gal. ii. 20; Eph. iii. 17). Cp. *v.* 3; note. To lose the indwelling Spirit would be to fall away from Christ and forfeit salvation (Rom. viii. 9ff.).

6. St. Paul's action when he came among them, stern if necessary, would demonstrate the presence of the living Christ within him.

7. Now . . . reprobate. St. Paul knows that his own prestige at Corinth will be best restored if he comes there and triumphantly asserts his authority, in the face, if need be, of opposition. But if the evils in the Church could be removed without this, he would willingly pay the price of the risk of remaining dishonoured in their eyes to secure such a happy result.

We have here and in Rom. ix. 3 illustrations of the unselfishness of the Christian spiritual life. To one like St. Paul the salvation of others is more important than his own (cp. Exod. xxxii. 32). He would be content to be 'reprobate', 'anathema', if thereby he could save them. Of course this is really impossible, since in striving for the salvation of others he of necessity wins his own; but the willingness to so sacrifice himself is there. In the practice of extreme austerities in Hinduism, on the other hand, the individual makes as a rule his own salvation, or the acquirement of magical powers for himself, his supreme goal. The nearest Indian approach to this

8 we be as reprobate. For we can do nothing against
9 the truth, but for the truth. For we rejoice, when
we are weak, and ye are strong: this we also pray
10 for, even your perfecting. For this cause I write

spirit of St. Paul's is perhaps found in certain Buddhist Arahats, who, having won *nirvāna*, are said to have renounced it for a time that they might remain in the world for its good.

8. The truth here as in iv. 2; vi. 7 may be 'the truth of the gospel' (Gal. ii. 14). All his actions must be brought into tune with the spirit of the gospel, which is the spirit of self-sacrifice. Or the meaning may be that, at whatever cost to himself, he will be faithful to facts as they are. If the state of the Corinthian Church when he arrives does not demand severity, he will not exercise it, even though his prestige suffer through his self-restraint.

9. For . . . strong. He will rejoice in their return to spiritual strength, even though he loses thereby the opportunity of escaping from the imputation of weakness. His attitude is the exact opposite of that of Jonah, who was angry when the Ninevites repented (Jonah iv. 1).

St. Paul's spirit throughout this passage needs to be learnt by Christians in a country like India, where the dread of loss of prestige is apt to bulk too largely in men's minds, and sometimes hinders their service of others.

this . . . perfecting. The 'also' looks back to the prayer of *v.* 7. There he prays for their escape from sin, here for their advance into holiness.

10. For . . . sharply. St. Paul hopes that his letter

these things while absent, that I may not when present deal sharply, according to the authority which the Lord gave me for building up, and not for casting down.

Finally, brethren,[5] farewell. Be perfected; be comforted; be of the same mind; live in peace: and the God of love and peace shall be with you. Salute one another with a holy kiss. 11 12

[5] Or, *rejoice: be perfected.*

will produce such an effect that discipline will be unnecessary. The authority on which he has felt bound to insist is sought for their sakes (cp. x. 8), not merely out of regard for his own prestige.

11. The word translated 'farewell' means also 'rejoice', but it suits the context better to take it here as the ordinary concluding salutation.

be comforted. St. Paul had begun his Epistle by recounting how God had made for him sorrow the seed of comfort (i. 4). He will, he knows, so use the troubles through which the Corinthians have been passing.

be . . . with you. Christ, and with Him God, dwells in the hearts of those who are 'rooted and grounded in love' (Eph. iii. 17).

12. Salute . . . kiss, the pledge of Christian brotherhood (Rom. xvi. 16; 1 Cor. xvi. 20; 1 Thess. v. 26; 1 Pet. v. 14). This kiss had by the time of Justin, if not earlier, found a place in the Eucharistic Office. It occurred immediately before the oblation of the gifts, and its use is thus defined in the *Apostolic Constitutions*

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love

(viii. 11). 'Let the Bishop salute the Church and say, "The Peace of God be with you all". And let the people answer, "and with thy spirit"; and let the deacon say to all, "Salute ye one another with the holy kiss". And let the clergy salute the Bishop, the men of the laity salute the men, the women the women.'

The custom is retained in the Greek Church to the present day.

13. 'All the saints' are those Christians, of course, who were in touch with St. Paul in Macedonia at the time.

14. This is the fullest of all St. Paul's closing salutations. The usual one, with slight variations, is 'The grace of our Lord Jesus Christ be with you'. It is towards the most erring of his Churches that his love flows forth with the greatest richness and tenderness in his final prayer. In the first Epistle too, there is an added touch of personal feeling: 'My love be with you in Christ Jesus' (1 Cor. xvi. 24).

Each of the three gifts which St. Paul prays that the Corinthians may receive has both an objective and a subjective character. *The grace of the Lord Jesus Christ*, i.e. (1) our Lord's gracious kindness towards us, and (2) the fruit of this in our lives, the spiritual power flowing therefrom. *The Love of God*, i.e. (1) God's love for us, and (2) the fruit of this in our lives, our love for God and our love for others, like and derived from this. *The communion of the Holy Ghost*: i.e. (1)

of God and the communion of the Holy Ghost, be with you all.

our communion with God through the indwelling of the Holy Ghost, and (2) the fruit of this in our lives, our fellowship one with another made possible through this indwelling, the 'Communion of Saints'.

We have here no formulated doctrine of the Holy Trinity.[1] The need for that came later, when the Church was forced, by the springing up of heresies, to define the intellectual implications as to the Godhead of the Gospel which had been entrusted to her. But we have the conception of the Divine Being which underlies and is guarded by that doctrine.

[1] See additional note B at the end of the chapter.

ADDITIONAL NOTES

A

xiii. 4

Experience in evangelistic work proves that there is no presentation of our Lord which more readily appeals to the imagination of Hindus than that of Him as the *Zinda Guru*, the Living Lord, in contrast with others for whom their reverence has been claimed in the past.

B

xiii. 14

In the Vedantic name for the unconditioned Brahman, Sachchidananda, we have a Divine title which might well find a home in Indian Christian Theology, meaning as it does 'Being—Intelligence—Bliss'. In the Holy Trinity the Father is the source of all being; the Son is the Word, the 'Intelligence', the active principle in nature and in man; and the Holy Spirit is the source and bond of all joy.

The following poem by Brahma Bandao Upadhya[1] is an illustration of the Christian use of the thought of this title.

A HYMN OF ADORATION

I adore,
Being, Intelligence, Bliss,
The highest goal,
Despised by the worldly, desired by the holy saints.

I adore,
The Supreme, Primeval, Highest,
Full, indivisible,
Transcendent, yet immanent.

[1] Quoted by C. F. Andrews in *The Renaissance in India*, p. 289.

I adore,
The One with inner relations,
Holy, self-contained,
Self-conscious, incomprehensible.

I adore,
The Father, Highest Lord, Unbegotten,
The rootless Principle of the Tree of Existence,
Who creates through Intelligence.

I adore,
The Son, Uncreate, Eternal Word, Supreme,
The Image of the Father, whose Form is Intelligence,
Giver of highest Release.

I adore,
The Spirit proceeding from Being and Intelligence,
The Blessed Breath, intense Bliss, the Sanctifier,
Swift in movement, speaking through the Word,
The Giver of Life.

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